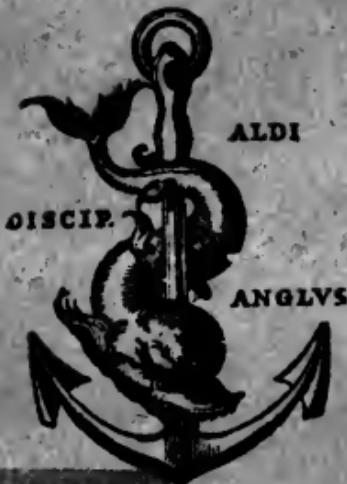


Pickering's Christian Classics.

*arkles of Glory,
some Beams of the
Morning Star.*

By JOHN SALTMARSH.



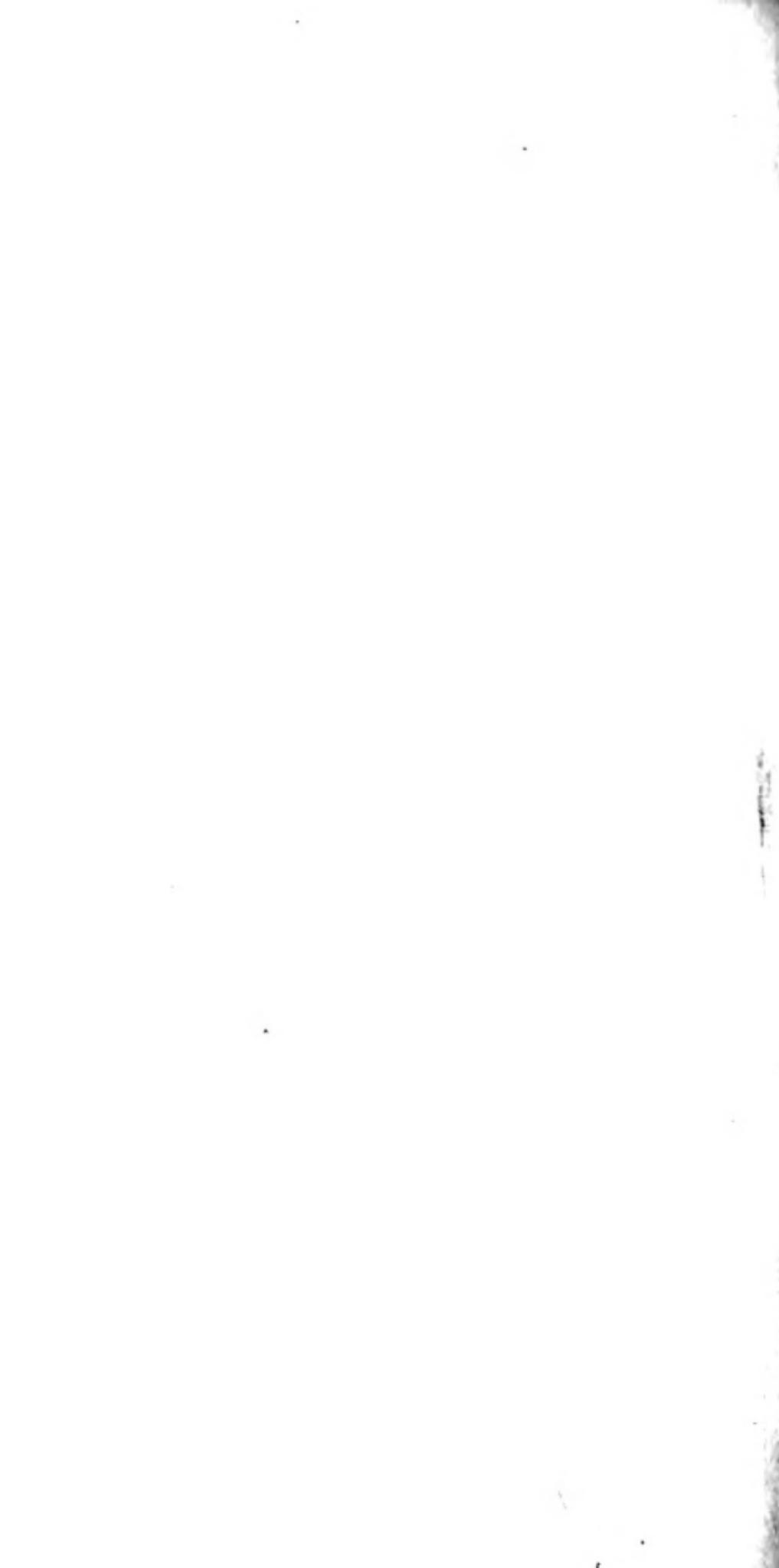
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Alumni of the Theological Seminary.

PRINCETON, N. J.

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Sparkles of glory; or, Some
beams of the morning star

S P A R K L E S
OF GLORY.



* * *

S P A R K L E S
OF
G L O R Y,
OR
Some Beams of the
MORNING STAR.

* * *

Wherein are many discoveries
as to *Truth* and *Peace*.

To the establishment and pure enlarge-
ment of a Christian in *Spirit*
and *Truth*.

By JOHN SALTMARSH,
Preacher of the *Gospel*.

Hosea 3.
His coming is prepared as the morning.

L O N D O N :
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1847.



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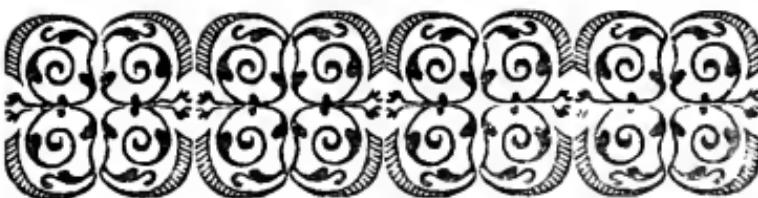
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*To the High and Honourable
Court of Parliament.*

WHAT others have done by
the *Law* of your *authority*,
Presented before ye their *advice*
in *matters* of *Religion*; I shall,
from the *law* of *love* to your *Just
authority*, present ye, not *my
advice* (the Lord himself advise and
counsel ye) but some *things* which
concern the Lord *Jesus Christ*, and
the *peace* and *prosperity* of your
Kingdom; and that I may not be
disobedient to the *heavenly vision*,
or *light* of *God* revealed in me.

Ἐγενόμην εκ
ἀπειθίσ τη
θρανίω διτί^{σια}
Acts 26. 19.

There are two *Principles* in the
world which have these sad, and
dark conclusions *attending* them,
the two *Principles* are these :

1. That such as conform not to
the *Doctrine* and *discipline* estab-
lished; and yet as to the *State* are
good Subjects, and *peaceably* af-

fected, shall be proceeded against by *fines, imprisonment, &c.*

2. That such as shall speak upon the *Scriptures*, or open them, *Publicly*, or in *Private*, and are not *ordained* by the laying on of the *hands* of that present established *ministry* of a *kingdom*, shall be proceeded against by *fines, imprisonment, &c.*

The *sad* and *dark* conclusions which follow, are these :

1. All the glorious *discoveries* of *God, above, or beyond that System, or form of Doctrine, &c.* shall be *judged*, and *sentenced*, as *Heresy* and *Schism*; and so *God* himself shall be *judged* by *man*, which must needs be a *sin*, bringing much *desolation*; unless they that enact such *Laws*, were that very *infallible Apostleship* for *Interpretation* of all *Scriptures*; as the first *Apostleship* was for *writing* all *Scriptures*. And is *God*, a *God* of the *Jews* only, is he not a *God* of the *Gentiles* also? that is, is *God* limited to one *sort* of *men*? Thou *thoughtest* (saith *God*) that *I was altogether, such an one as thyself*; that is, a *God* merely

Rom. 3. 29.
Ιερούλων δέ
εἰσι μένον;

Psal. 51.

of one *Image* or *figure* : behold, the *Heaven of Heavens* cannot contain him, he dwelleth not in *Temples* made with *hands*, and where is *his habitation*, and who hath known the place of his rest? That is, what is *man* that he should conceive that *God* is only in a *place*, or *Temple*, or *form* of *Worship*, or *System* of *Doctrine* of his *form* or *making*, since the *time* is come, that we do no longer *worship* in this *Temple*, nor at *Jerusalem*; but John 4. they that *worship*, must *worship* in *spirit* and *truth*; which *truth*, John 14. is he only who is the *truth*.

2. Many thousands of *precious Christians* shall be under *Delinquency*, as to *fines, imprisonment, &c.* and under the scandal of *Heretics* and *Schismatics*; because not seeing by that *one* light, nor believing in that *one Proportion* of *faith*, nor receiving such *interpretations* and *Consequences* of *Scriptures*, for the *very* *Scriptures* themselves; and by such *persecution*, the *civil power* which is received from *God*, shall be turned against *God*, or against the more *spiritual administration* of *God*; and so

God's Administrations dashed one against another.

Acts 9.

Psal.

Saul, Saul, why persecutest thou me? touch not mine anointed, and do my Prophets no harm: not as having dominion over the heritage, or Lordship over faith.

3. That were to set up the *Church Polity* of the *Jews* amongst *Christians*; and not according to *God's divine appointment*, but *man's*; for *God* in that first *Polity* of the *Jews' Church* under the *Old Testament*, joined to the *Kings* and *Magistracy* then, a *Priesthood* with *Urim* and *Thummim*; and *Prophets anointed* of *God* as a *certain, true, infallible, directive* power for ordering that way of *administration*; but this way of *Christians* now, *without* any such *warrant, or appointment* of *God* brings back again the same *Church Polity*, under the *New Testament*, which was typical as to *Christ* the *King* and *Priest*, and *Prophet*, and joins to *Kings* and *Magistracy* now, a *ministry less* of *God*, less certain, less true, not *infallible*; so as all *texts, instances, and examples* brought from the *Old Testament* of the *Kings*,

Princes, and Magistrates of Israel, compelling to the worship of God, without proving the continuance of the same Church Polity under the New Testament, and the like Priesthood, and Prophets accordingly sent of God to direct them, is all invalid, and of no effect as to such proceedings.

4. The *infinitely* abounding *spirit* of God, which blows *when* and *where* it listeth, and *ministers* in *Christians* according to the *gift*, and *prophesies* according to the *will* of the *Almighty God*; pouring itself out upon all *flesh*, giving out the *word*, and making the *company* great *who publish* it, even this *Almighty, all glorious, infinitely abounding, dispensing, and revealing* Spirit, is made subject to the *Laws* and *Ordinances* of men, to the *pleasures* and *wills*, to the *measures* and *forms* of men, to *outward* *ceremonies*, as *Ordination, &c.* God must not speak till man give him leave; not teach, nor Preach, but whom man *allows*, and *approves*, and *ordains*.

5. This making *laws* for punishing all that *conform* not to the

John 3. s.

Rom. 12.
6.

Acts 2. 18.
Psal. 68.
11.

Tὸ πνεῦμα
ὅπερ Σέλει πνεῖ
ἐπι δόλως μῆ,
ἐπι δόλως μῆ
ἐκχέω ἀπὸ^{τῆς}
πνεύματος
μῆ.

doctrine and discipline established, destroys the true interests of all *states* and *kingdoms*, excluding all *societies* of men, but of one *sort* and *form*, though never so peaceably *affected*, or *obedient as men* and *Subjects*, respectively to the *State*, and *civil government* thereof, and was never found in any *State*, or *Church Polity* by *divine appointment*, but in that one *nation* of the *Jews*, whose *Polity*, as to such a form, God himself peculiarly made, owned and preserved, and the *Lord Jesus* himself *fulfilled* and dissolved.

For *Heresy* and *Schism*, I know ye ought not to tolerate any, but to let them bear their *own judgment*, which is spiritual *admonition*, *Church-censure*, *rejection*, *excommunication*; which if *effectual*, as all *true*, *right*, *spiritual* censures have been and are, is that *just proportionable judgment* for such *Gospel-sins*; if not *effectual*, then the *insufficiency*, *weakness*, *unprofitableness* of such as assume such *Church-power*, and *censures*, will appear before ye.

And as to that *point* of the pre-

Tit. 3. 10.

1 Cor. 5. 5.

2 Thes. 3. 15.

παραδένεις

τὸν τοῦτον

πῶ σατανᾶ

ἀκρετικον ἄν

δρωπον πα-

ρειτενενε-

τεῖτε.

sent *Ordination*, which some have *so pressed* upon ye, distinguishing to ye, that their *Ordination* was from the *Bishops*, as *Ministers*, not as *Bishops*. *Right Honourable*, consider, that distinction can not be, for there was no such thing as *Ministers* in the *Church of Rome*, or of *England* as to this successively pretended *Ordination*; but *Priests*, and *Bishops*, or *Episcopacy*, and *Priesthood*: and surely if *Episcopacy* doth not, yet *Priesthood* doth altogether *evacuate* the *essence of Ministry* now under the *New Testament* as by such *Ordination*: and how much more *rational* are their Arguments, who hold their *Ministry lawful*, from the *lawfulness of Episcopacy*; than those, who deny *Episcopacy*, &c. and yet have no *Ordination* but from them.

For this *Christian-liberty*, it is such as preserves not only the outward *peace of Christians* who enjoy it, but the *peace and prosperity of Kingdoms*, and *Magistrates*, who establish it; and the *life, glory, and happiness, destruction, and death of Kingdoms* is wrapped in

See *Mason. Fox's Book of Martyrs. Beda.*

Eph. 5. 30. the *Christian's life or death* : they
 Acts 9. 4. are the *parts* and *Members* of
 Mal. 3. Christ, the *apple of his eye*, his
 Psal. 105. ^{15.} *Jewels*, his *anointed*, his *Prophets*,
 his *Children*.

As therefore ye look to be prospered by this *Spirit of God* ; as ye look for *wisdom* from this *Spirit of God* to govern this State ; as ye look for comfort from this *Spirit of God* in all your *distresses* ; as ye look for *gifts* from this *Spirit of God* in all the *administrations* : as ye look for the sweet *spiritual breathings* and *refreshments* from this *Spirit of God* in all the several *changes* of this *creation* : *love, preserve, Indulge this Spirit* ; *quench not, oppose not, oppress not this Spirit* : confine it not to one outward form or fellowship of men, which are not that Catholic Church, that *Apostleship of infallibility* ; and they that are *spiritual*, live in that *spirit and truth*, which makes them *free indeed*, and it is below that *Spirit of God*, to *Petition liberty of conscience in spirituals*, from any *men or Magistrates* in the World ; because God *will make Jerusalem a cup of trem-*

1 Thes. 1.

5. 19.

Acts 7. 51.

Eph. 4. 10.

John 8. 32,

36.

Ϛ. ἀπ. ἡ θεία

Ϛ. εὐθεότεοι

ληστέοι.

bling to all *Nations*, and a stone of *astonishment*; and the spiritual *Christians* will rather hold forth such things, to bear witness to the *truth*, and to desire all to forbear *persecution*, as much for *their own* sakes who *persecute*, as for *theirs* who are *persecuted*.

And for that just *power* of *Magistracy*, I acknowledge it a *Power* Ordained of *God*, for *administration* of *Justice* and *righteousness* in the *societies* of *men*, and *nations*; a *Minister* of *God* for *good*, a *terror* to *evil works*; and that we are to be *subject* to every *Ordinance* of *man*, for the *Lord's sake*; and for this cause we *pay tribute* to whom *tribute*; *honour* to whom *honour*: and all *societies* of *Christians* by no *pretence* of *religion*, or *liberty* for the *worship* of *God*, are to *resist* or *disturb* the *civil administration* of this *power*: but as to that consideration; all *Christians* are to *suffer* according to the *will* of *God*, (all *lawful* ways for *preservation* of *States* and *Kingdoms* still excepted) and all such *Magistracy* are to *preserve* their *respective States*, by all *wholesome*, *lawful*, *cautionary*

ἀπὸ τῆς δεῖ
τεταγμένων
εἰσιν.
Rom. 13.
1, 2, 3.

Rom. 13.
4, 5.
τῷ τὸ τέλος
τὸ τέλος, τῷ
φέρον τῷ
φέρον.

Laws and Ordinances, in Peace; so as while liberty or indulgency, as to the tender consciences in Religion is spoken on, yet no less security of the State, no diminution to the just power of Magistracy; no less preservation of the Peace of the Kingdom is desired by those that are truly spiritual. And though many suffer under the name of *Heretics* and *Schismatics* before ye, for not conforming to the present *doctrine and discipline established*; *Right Honourable*, consider, whether this doth not call in question all the very present *doctrine and discipline* so established; for by this very thing of judging all *Inconformity* to the present *worship and form of things* to be *Heresy*; by the same, all this present *form of worship and confession of faith* is judged *Heresy and Schism*, to the late *former government, and doctrine* established in the Church of England: this present *Synod of men* being no more than visible *Catholic Church, and infallible Apostleship*, than the former were, so as the changing the former *Articles of the Church of England* into a new

confession of faith, the Episcopacy into Presbytery ; and so altering both the fundamentals in religion and the discipline, is equally new light and Heresy, as to the former doctrine and discipline : (and if it be objected) but this present Synod, are men of more light and Piety than the former, and so they establish more truth, and bring in more Reformation ; if so, why is there not more love, more peaceableness, more self-denial, more power of godliness, than there was in the suffering Bishops, and the Preaching Lay-Martyrs then ; who loved Christ in himself, and in one another.

And now (Noble Senators) since *very worthy things have been formerly done by ye unto this Nation* ; let not your *Sun* set in a *cloud*, nor your *light* shine upon those that have *loved* you, as the *Moon* once upon the *Water*, making it of the *colour of Blood* ; are *ye not* come to the *Kingdom in Peace*? Are not the *gleanings* of *Ephraim* in the *Vintage*? Did not *David* say, *shall any man be put to death this day in Israel?*

2 Sam. 19.
22.

The Lord enlighten ye (if it be his will) more and more, in the *knowledge* of *Jesus Christ*, and of the *love* of *God*, and of *all* who have any *thing* of *God* in *them*, and let you see those things *which concern your peace in this your day.*

Your Honours' humble
Servant,

JOHN SALTMARSH.



To all true Christians.

FRIENDS,

THE only scope of *this Book*, is to mind ye of an higher excellency, than mere *created things* can afford *ye*, of the *truth* as it is in *Jesus*, or in *Spirit*.

And of that *unity* of *Spirit* which *Christians* should live in, under their several *forms* and *attainments*, and I have not held forth any *discovery* of *truth*, or of any higher dispensation, so as to *darken* too much other *dispensations* in which *Christians* live, or to lessen and undervalue their *attainments*, but only to be *faithful* in the *power* of *God* to his *discoveries* in my own *spirit*.

I desire we may all *bear* one another's *burdens*, and consider, that *God* is in all his several *Dispensations*, and *measures*, and *Christians* are not to hasten out of any till the

Lord himself say, Come up hither; and the *stronger* are to bear the *infirmitie*s of the *weak*.

I am not against the *Law*, nor *repentance*, nor *duties*, nor *ordinances*, as some would say: So as all these flow from their right *principle*, to their right *end*.

I am not against the settling of *Church-Government Prudentially*, as now, so as all of another *way* be not persecuted. Because I know *God* hath his *people* under several *attainments* and *measures*, and is to his *people* in all *these*, in his mere *grace* and *love*, as formerly to the *Bishops* and *thousands* of weak Christians in Queen *Elizabeth*'s, and Queen *Mary*'s days of *Martyrdom*, in their forms.

I am only against any form, as it becomes an engine of *persecution* to all *Christians* differing from it.

I am not against the *sitting* of an *Assembly* or *Synod* at *Westminster*, that are so persuaded, because, that is but to allow such liberty to others' *consciences*, as we desire ourselves; and surely if they would propound such things only

as they have *received*, or they are in *conscience* persuaded of to all the *Kingdom*; and so leave it to the *Spirit of God* and their *ministry* to *persuade* and *convince* all others, and not desire power from others to *compel*; this were but to *minister* as they had received.

I have stated some *things*, and *truths*, as they are held in those very grounds; the *Spirit of God* in the Reader may judge *truth* without any determination of man.

I have spoken concerning the *liberty* of some that are *spiritual* in outward things of *worship* and *discipline* without *sin*, yet of no other, but as the *wisdom of God* shall direct to *edification*, and with care of *offence*, and *Scriptures* allow:

To the weak I became as weak; to them that were under the Law, as 1 Cor. 9.
22.

under the Law; to them that were without Law, as without Law, though not without Law to God.

Now in this *Scripture*, liberty to things of former *institution* by God, and of no such *institution*, is discovered; those words, *under the Law*, contain *liberty* to things once

instituted, and those words, *without Law*, to things not *instituted*, and therefore the *Apostle saith*, *We know, an Idol is nothing, Howbeit, there is not in every man that knowledge*; and again, *To the pure all things are pure*, and that *that goes into the man, defiles not the man*.

And yet I know this very truth, as well as that of the *grace of God*, and all other *truths* may be turned into *wantonness*, and *licentiousness*, and not pure *Christian liberty*.

I am for the *knowledge of God* in the Father, Son, and Spirit, and for true Christianity, as it is in *life*, and *Spirit*, and *power of godliness*, and for *love to all*; but to the *sins of all*, *We are circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the Flesh*.

I have spoken of the *true Christian* under that more gross *form* of *Episcopacy*, not approving that *form*, but in order to *higher* and more *spiritual discoveries*; and this I do, because I find *God in lower* as well as *higher*, in *purer*

1 Cor. 8.
4, 7.

Mat.

Phil. 3. 3.

as well as more *corrupt administrations*; and in *tenderness* and *respect* to many thousands in this *Kingdom*, and many *other Kingdoms*, who are not yet out of this *form*, and yet *God* may be in them, as in *Germany*, *Sweeden*, *Denmark*, in *England* formerly and of late, *God* having his more spiritual times for *them*, as well as *others*.

I have spoken of *things* here sometimes very *briefly*, because I find less of *man* in writing the *substance* and *truth* of *things*, so far as revealed in us, than in tedious *discourses* and *Paraphrases*, which are many times rather the works of *reason*, and *wit*, and *art*, than of the *Spirit of God*; and I have writ not in that *common method* of men, because I received it not accordingly.

I find *two* things which make some *outward Ordinances* so exceedingly, and in *divine right* stood for: the one is, an *opinion*, that there is a *very model* in the *Letter* of *Scriptures* to be discovered; which is to reduce *Christians* to *bondage* again, and to a *form* with-

out those very *gifts*, which is not to be found in the *word*.

The other *opinion* is, that the setting up such a *form*, is an immediate way of *fixing God*, and his *Spirit* upon it, which indeed is a finer kind of *Idolatry*, to conceive that God enters into *outward things*, and conveys his all *glorious*, and *Almighty Spirit* by them, whenas they are only *signs*, *figures*, and *Images* of more *spiritual* things enjoyed, or to be enjoyed; and that of God's *appearance* and *conveyance* of himself in *outward things*, according to this opinion, is such as the *Papists* hold, as to *Images*, and to things conferring *grace Ex opere operato*, and all *Idolaters* accordingly, conceiving that God immediately *informs*, and *glorifies*, and *spiritualizes* those *forms*, and *figures* to the *beholders*; as the *Israelites* when the Calf was made, cried, these are thy *Gods O Israel*.

I know *Ordinances* used in their true *nature*, and as things that are the *Parables*, *figures*, and *types* of *spiritual* things, are not to be rejected, but many *Christians* do

sweetly partake of them in this their state of *weakness* and *bondage*, wherein *God* makes *heavenly* things appear by *earthly*, that men, as *Thomas*, may *see* and *believe*, *though blessed are they that have not seen, and yet do believe.*

All I have now to say to ye is this :

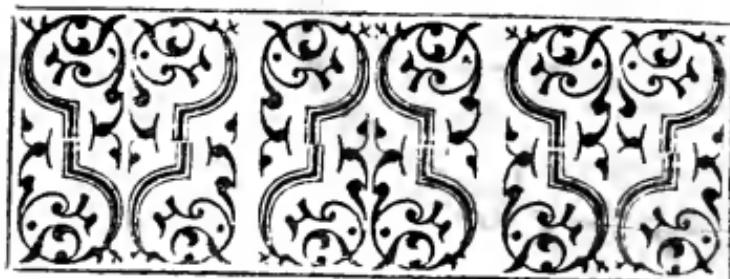
Something of a mystery of *God*, and something of a mystery of *Satan*.

That of *God* is this, that the *Lord* doth in much wisdom suffer the weakness of some *spiritual* men to come forth : and by this, he carries *spiritual* things in more *mystery*, and manages the glory of his *spirit* through *ways* and *things* which are an *offence*, and scandal before the *World*; by which some *stumble* and *fall*, and are *broken*, *Christ* was *set up for the falling as well as rising of many in Israel.*

That of *Satan* is this, to observe how he fortifies corrupt nature against the *spirit* of *God*; which *spirit* he knows can only *destroy* his *Kingdom*, and *reveal* the *Kingdom* of *God*; and therefore coun-

terfeits the *spirit* by false *Revelations* and *appearances*; transforming himself into an *Angel of light*, and then casting all this as a *scandal*, upon the pure *Spirit of God* by reproaches, *viz.* of *praying* by the *spirit*, and *preaching* by the *spirit*, and new *Revelations*, and new *Light*, thus making the *world blaspheme*, and the *weaker Saints* afraid of the *glory* of the *spirit*, lest it prove a *delusion*.





SPARKLES OF GLORY.

The Two Creations or Two Natures of Flesh and Spirit.

THESE two *Creations* are two distinct *Natures*, from whence all things of *Flesh* and *Spirit* come forth; the two *Adams* are the two *seeds, roots, or principles* of these two *Natures* or *Creations*, the *Old* and *New*; so as in the knowledge of these two there opens a Prospect both of heaven and earth, of the first *man* and the *second*, who are the *sean or womb* of all things *carnal* and *spiritual*, and into whom are gathered up all the *Mystery of Christ and Antichrist*, and from whence the *Mystery* of

πεῖτες ἀνθρώ-
πος.

δεύτερος ἀν-
θρώπος.
Eph. 4. 22,
23.

1 Cor. 15.
22.

παλαιὸν ἀν-
θρώπον
καὶ νέον ἀνθρώ-
πον.

πνευματικός
αὐτοκρίτης
πάντα.

both are brought forth before those that are *spiritual*; the *spiritual man judgeth all things*.

The first *Adam* is the root of all fleshly *Creation* and *Excellency*; the *glory* of the first *Creation* is gathered up into him, as the *light* into the *body* of the *Sun*; the *life* of *Angels* or *Spirits*, of *sense* or *beasts*, of *nature* or *vegetation*, is all in him: So as *man* is all created excellency in the *map* or *abridgment*,

Rev. 21. 3. *ment*; and *God*, making his *Ta-ber-nacle* with *man*, dwells at the same time with all his *Creation*; *Man*, being the glorious and bright *sum* or *whole* of the *Creation*, was

Rom. 5. 14. a *figure* and *type* of the *Son of God*, *Jesus Christ*: And therefore he was said to be made after his

Gen. 1. 26. *own Image*, which *Image* was *Jesus Christ*, called by the Apostle the *Image of the invisible God*,

Heb. 1. 3. the *brightness of his glory*, and *express Image of his Person*.

And while *man* was thus in the *Image of God*, and stood and lived in *Communion* with *God*, walking in that *Paradise*, or that *Glory* of his first *Creation*, in *obedience* to *God*, and *participation* of *God*, he

was the *Image* of all or any *created excellency*, as it was, or is, or shall be in order to a more *excellent life*, to a *life* out of itself, in *him* who is the *fountain of life*.

Psal. 36. 9.

And while *man* was in this *communion* and dependency to *God*, as he was made in his *Image*, or as he was the *likeness* and *similitude* of *God*, he was the *figure* and *image* of *Jesus Christ* in his *New Creation*, or *whole body*, or *Saints*, who know no other *life* than in *God*, whose *springs are all in him*; the *Lord God* being their *everlasting light*, and their *God* their *glory*.

Gen. 1. 26.
κατὰ θεὸν
κτισθέντα.

While they, like the *golden Candlestick* in *Zechariah*, are fed with the *golden oil* that is continually flowing and issuing through the *golden pipes*.

The excellency of this first *Creation* is but *earthly* or *fleshly* in the *Spirit's* account, and as it stands in distinction to the second *Creation*, or *new man*, or *Lord* from heaven; so as the *circuit* or furthest attainment of man in this *Creation* is but to things of this *Creation*; from things of *rational*

1 Cor. 15.

47.
πρῶτος ἄνθρω-
πος ἐκ γῆς, ὁ
κύριος ἐξ ὑρανῶν.

and *Angelical* glory to things of *lowest* and most *earthly* life or excellency, of which *Solomon* was an Image: as his heart was *large like the sand on the sea shore*, and as he was *wise* from the *Cedar in Lebanon* to the *wormwood in the wall*; from the highest to the *lowest part* of this Creation, comprehending all from the *top* of this Creation to the *bottom*; and seeing the *face of God* in this more darkly, as in a glass, the *invisible things* of him *being clearly seen and understood by the things that are made, even his eternal power and Godhead.*

τὰ ἀόρατα.

Rom. 1. 20.

αἰδος ἀντεῖ

δύναμις καὶ

βείστης.

Gen. 3.

Now all this excellency and glory of the *first man* did leave *God*, being tempted of the *woman* and the *serpent*, which were a figure of *fleshly wisdom* without *God*, and of the *weakness* of this Creation in its own *nature*, as it was drawn away and enticed from its *life* in *God* and *communion* with *God*, to live in *itself*, or *own life*, and to be to *itself* what *God* should have been, *wisdom*, and *life*, and *righteousness*, *power*, and *strength*, and *preservation*, and all *things*.

And as it left *God*, *life*, and *communion* in him, was a *figure* or *image* of this *Creation* departing from *God*, and living out of *God*; and now, according to this *Independent* subsistence or *life* from *God*, it *apostates* and *degenerates* into that *nature* which is called the *seed* of the *serpent*, the *old man*, the *mystery of iniquity*, which appeared all along in the cursed *figures* or *types* of *Cain*, of *Esau*, of *Ishmael*, of the children of the *bond-woman*, of *Judas*, of *Antichrist*, of the *whore of Babylon*; so as all the *knowledge* of *sin*, of all *fleshly abominations*, whether more *spiritual* or *carnal*, are discovered in the *knowledge* of this *first man*, thus discovered as he lives not in *God*, nor in *communion* with *God*, and lives a *life* distinct from the *life* in *God*, and all his *actings* and *workings* are from his own *life*, his *life* of this *Creation*, and to *himself*, not from *God*, nor to *God*.

The second *Adam*, or *Jesus Christ*, is that *quickening Spirit*, or *Lord from heaven*, and is the root of all the second or new *Creation*, which is *created according to*

2 Thes.

7.

τὸ μυστῆριον
τῆς ἀνομίας
abolitionis.
Gen. 4. 1.
παιδίσκης
τέκνα.
Gal. 4. 23.
τὴν πόρτην με-
γάλην ἐφείξε.
Rev. 19.

God, in righteousness and true holiness, which righteousness is called the righteousness of God and true holiness, which is an holiness more glorious than the holiness of the first Creation, an holiness which is of God, not of man, and therefore true holiness, or holiness in truth.

This Jesus, or second Adam, as he is Spirit, is called the Image of the invisible God, the brightness of his glory, and express Image of

his Person; is the life manifested, the Word of God, he that is alive for evermore, the Alpha and Omega, the beginning and the ending; this is he who is the wisdom, mind, or understanding of God, and was

in God, and is the Immanuel, or God with us, or God making his Tabernacle with men.

This Jesus Christ is that glory of God in which the Father is revealed, and so none knows the Father but the Son, and he to whom the Son will reveal him.

This is he who, being in the bosom of God, declares him to the sons of men, and so rejoices in the habitable parts of the earth.

Eph. 4. 24.
Ἐν δικαιοσύνῃ
καὶ ἀγιότητι
ἀνθεῖας.

Col. 1. 15.
ἴκενος τὸ οὐρανός.

1 John 1. 2.
ζωὴ ἡ φαντασία
ρωθη.
John 1. 1.
Rev. 1. 8.

Prov. 8.

Mat. 1. 23.

Rev. 21. 3.

Luke 10.
22.

John 1. 18.

Prov. 8. 31.

This Jesus Christ is the *revelation of God*, even the *Father*; this is the *glass* or *crystal* of God, in whom *we with open face behold*, ^{2 Cor. 3. 18.} *as in a glass, the glory of the Lord*, and are changed from *glory* to *glory*. ^{κατοπτειζόμενοι.}

The *Sons of men* taken into this *glory* of the *Son of God*, are that new or second Creation, that *new Rev. 21. 2. Jerusalem*, which came down from God, the *city of the living God*, ^{πόλις ζῶντος.} *Heb. 12. 23.* the *Spirits of just men made perfect*, the *new creature*, the *heavenly men*; as is the *Lord from 1 Cor. 15. heaven*, so are they that are ^{47, 48.} *heavenly*; the *spiritual men* of him who is the *quickening Spirit*; so ^{1 Cor. 15. 45.} as Jesus Christ is made unto us ^{1 Cor. 1. 30.} the wisdom, power, righteousness, sanctification, and redemption of God.

This Jesus Christ is the *root, seed, principle, or original* of all this *new and heavenly life, glory, and spirit* to the *Sons of men*, wherein they enter within the *veil or flesh*, which is the first *Creation*, beyond which is this *glory and light*; the *veil of this first Temple or Creation* being rent by

him who crucified all *flesh* through the *eternal Spirit*, and entered *into his glory*, and is now passed into the *holiest*, through whom we have access to God even the *Father*, through the *blood* of the *everlasting Covenant*; which *blood* was the first *Creation* and *Excelency* crucified to the very *life* and *blood* of it; this was the *seal* or mark of the *New Testament* in his *blood*.

This *Son of God* is he who came to restore the first *Creation* from its *enmity to God*, and so in that *Ministry* of his *flesh* became the *word of reconciliation*, by which the *world was reconciled unto him*; and in this *Creation* wherein man had sinned and departed from *God*, living in his own *life*, the *Son of God* was manifested in this *Creation* to condemn *sin* in the *flesh*, and to take away *sin*, and to fulfil the *righteousness of the Law* in the *flesh* of this first *Creation*, *the law being weak through the flesh*; and thus he was made *sin for us, who knew no sin, that we might be made the righteousness of God in him*; not only *righte-*

Heb. 9. 14.

Luke 24.

26.

εἰσέλθειν εἰς τὴν δόξαν ἀπῆ.

εἰς τούτην δια-
τίκην διανύειν.

Cor. 5.

18.

τὴν διακονίαν

τῆς χεταλλα-
γῆς.

Rom. 8. 3.

Rom. 8. 3.

ousness according to the law,
Christ being the end of the law
(for righteousness) to every one
that believeth; but the righteousness
of God, a righteousness of
more glory and excellency.

Rom. 3. 21,
22.
δικαιοσύνη τῆς
εἰσῆ.

The Son of God did not only fulfil this, bringing home this first *Creation* or *man* to God, according to his first *excellency* and communion with *God*; but in this appearance in the *flesh* he was a *figure* of *God*, whose design is to make his *Saints* his *Temple*, his *Tabernacle*, his *Body*, his *new Creation*, his *new creatures*, his *habitation* or *house*. And God thus manifested in flesh was a *figure* of that mystery of godliness in us, or God becoming an *Immanuel*, or *God with us*.

1 Cor. 6. 19.
Rev. 21. 3.
1 Cor. 12.
12.
Eph. 4. 24.
Eph. 2. 22.
Θεὸς ἐφανερώθη
ἐν σαρκὶ.
1 Tim. 3. 16.
Mat. 1. 23.

And in his *crucifying* all this *first glory* in which he appeared, revealed that old design of God, that *mystery hid from ages*, and now made *manifest* to the *Saints*; nailing all the flesh of his *Saints* to the same *Cross*, and *being lifted up* draws *all men unto him*, which is the *Mystery of the Gospel*, or *Christ crucified*; all the *life* or

Col. 1. 26.
τὸ μακέτιον τὸ
ἀποκεκρυμμέ-
νον ἀπὸ τῶν
αἰώνων.

excellency of this first *Creation* being crucified in the *Saints* as in *Christ*, whereby they *enter into their glory* as he did into *his*, and are in the same *glory* of God made *one*, as he and the *Father* are *one*.

This is that *fellowship of Christ's death, sufferings and resurrection*, spoken of by *Paul*, into which the *Christian* is received.

And now all things of this *new or second Creation*, as they are *spiritual* and *heavenly*, are only in and through the *same Spirit*, and discerned in the *same Spirit*.

And the whole *Christ*, or *Son of God*, is *head and body*, *he and his*, who shall enjoy and live with *God* in one *Spirit*, when *God shall be all in all*, and the *fulness of the stature of Christ* grown up to *Eph. 1. 23.* be the body of *him who filleth all in all*.

And Jesus Christ in this consideration of the *whole man*, *nature*, or *body* in which *God* is revealed, is the *beginning of the Creation of God*, the *first-born of every creature*, in whom *all things subsist*.

John 17.
21.

Phil. 3. 10.
τὴν κοινωνίαν
τῶν παθημά-
των.

1 Cor. 12.
12.

Ἐν ἐστι σῶμα
ἵτινος ὁ Χριστός.

Eph. 1. 23.

τὸ πλήρομα
πάντας ἐν
πᾶσι πληρω-
μένα.

Rev. 3. 14.
Col. 1. 15.
Col. 1. 17.

The true Church.

THAT is the Church or *body* of *Christ* which is *baptized* by one *Spirit* into *oneness* and *unity* of *Spirit*, a *unity* or incorporation with *Christ*, being *made* ^{John 17.} *perfect in one*; even one, as thou, ^{23.} *Father, art in me, and I in thee.*

This *body* is that wherein all the *members* *live*, and are *quickened* in one and the same *Spirit* with *Christ*, and *in this unity* if one *member* *suffer*, all the *members* ^{1 Cor. 12. 26.} *suffer with it.*

All the *members* of this *body* *have the same care* one of another. ^{1 Cor. 12. 25.} This *body* is *spiritual*, and all the *members* of it *spiritual*; because *Christ* is the head of it, and he is ^{1 Cor. 11. 3.} a *quickening Spirit*, and the *Lord* ^{2 Cor. 3. 17.} *that Spirit.* ^{δὲ καρπος. τὸ πνεύμα.}

That is the true Church which is the *Temple* of *God*, where *God* dwells: ye are the *Temples* of the *Holy Ghost*, Jesus *Christ* is the *chief corner stone* of this *Temple*, *elect* and *precious*; this is the *Temple* which the *Angel* measures with a golden reed, and the *Altar* ^{Eph. 2. 20. 1 Pet. 2. 6. Rev. 11. 1. 2.}

thereof, or the *eternal Spirit*, upon which all the first Creation is offered in the Saints as it was offered in Christ, who through the

Heb. 9. 14. *eternal Spirit offered himself*, leaving out the *outward court*, or the *flesh* and *first Creation*, and all outward *administrations*, which are given to the *Gentiles* to tread down.

The *Tabernacle* and *Temple* were *figures* of this wherein *God* and the *glory* of *God* appeared; and all *gatherings*, *Communions*, or *Fellowships* called *Churches* in the *Gospel*, were clearer *types* of this.

5.2.25. ἐδραὶ^{μεν}
1 Tim. 3. 15.
Heb. 12. 23.
This is the *Church* which is the *pillar and ground of truth*, the *general Assembly and Church of the first born*, which are *written in heaven*.

Eph. 4. 11. This is the *Church* to which *Jesus Christ is all, and in all*, filling all, the *Apostle* to this *Church*, the *Prophet, Pastor, and Teacher*, preaching to it, prophesying in it, feeding it, and watching over it, and teaching it, so as all are *taught of God*.

This is the *Church* against which

the gates of hell cannot prevail, having Jesus Christ its rock and foundation.

Mat. 16. 18.
Ἐπει τάυτη τῇ
πέτρᾳ οἰκοδο-
μήσω μὲν τὴν
ἐκλητίαν.

This is the *Church* to which all the promises of *Spirit, life, and glory* are made to the *believers and members* that are in this Fellowship and of this Church.

And into this Church all are admitted through the *Spirit of Christ*, and all are discerned *members* in the *same Spirit*, and tried by the *Spirit*.

1 Cor. 12. 10.
1 John 4. 1.
δοκιμάζετε τὰ
πνεύματα.

And this Church of Christ being thus *baptized by Spirit* into one *body*, is not to be divided by any outward things which are of this *Creation*, which are *visible, outward, and perishing*; or by any *fellowship and ordinances* below the *glory of the Spirit*, which are part of the first *Tabernacle*; nor are the members of this *spiritual Church* to be divided by any *schism or division*, procured or effected by any *principle less, or less excellent than the Spirit of God*.

Col. 2. 20,
21.

And therefore whatsoever *fellowship* in pretence of *Church-notion, or Baptism-notion, or Presbyterial-notion*, shall cast itself

into any *model* of the *letter*, which allows not *communion* with other believers in *Spirit*, in whom the power of the *Spirit*, and of *Christ* cannot be denied, but to be visible and apparent, though not in the practice of some particular *ordination*, such *fellowship* will in the *day* of the *Lord Jesus*, or clearer *revelation* of *Christ*, see how they have offended many *little ones*, whom in these outward things they ought to have *pleased to edification*, the *law of love*, and *spirit* or *life* being more royal and excellent, than any worldly rudiment whatsoever.

Rom. 13.
10.
Rom. 8. 2.
Col. 2. 20.

The true Personal Reign of Christ as it is Spiritual.

THE Lord Jesus is entered *into his glory*, having crucified flesh, and sits at the *right hand of God*, or in the *choicest glory* of the *Father*, where he is the *Lord that Spirit*, and the *Lord of glory*.

Luke 24.
2 Cor. 3.
17.
1 Cor. 5. 25.

The *Lord Jesus* must reign till he hath put *all his enemies under his feet*: he fills all administrations of *Dominion, Judgment, Power, and Magistracy*, in the world, which

is part of his Kingdom here, all *judgment and power in heaven and earth being committed unto him*; John 5. 22, Mat. 28. 18.^{27.} yet this is not his *spiritual reign*, though administered by him who is in *Spirit*.

The Lord Jesus hath a *kingdom inward and spiritual*, the *kingdom of God is within you*, the *kingdom of God is righteousness, peace, and joy*, the *kingdom of God is in power*. Luke 17. 21. 1 Cor. 4. 20.

The Lord Jesus denied his *kingdom to be of this world*, or to come with *observation, as lo here, or lo there*, as the *glory of the world*, and the *kingdoms of the world* is in its appearance. Luke 17. 21. Mat. 24.

The Lord Jesus his coming is as *lightning from East to West*, filling heaven; lightning is a *glory without figure*, so shall Christ's coming and *revelation in Spirit* be; for as the *lightning lighteth from one end of heaven to the other*, so shall the coming of the *Son of man* be. Mat. 24. 27.

The Lord Jesus his coming is in *Spirit and glory*, in *revelation in his Saints*; he shall *come to be glorified in his Saints, and admired in all them that believe*. 2 Thes. 1. 10.

The Lord Jesus reigns already,

all things are *put in subjection under him*, death, and hell, and sin, and Antichrist, and the wicked;

Heb. 2. 8. *only we see not all yet put under him.* Jesus Christ reigns in *Spirit*, only his *reign* appears not yet; now are we the

1 John 3. 1. *Sons of God, but it doth not appear what we shall be; but when he shall appear, we shall be like him.*

All the *prophecies*, and *promises* of glory, and a *kingdom* of Anti-christ to be destroyed, of the *great Battles*, of the *Thrones*, of the *new Jerusalem*, of him on the *white horse*, the *Lord of Lords*, and *King of Kings* are most glorious in *Spirit*, and most suitable to *Christ* in the *glory* of his *Father*, and for any other figure of *Christ's* reign or *kingdom*, in any *fleshly* glory, *political* or *monarchical* kingdom, according to any *pattern* upon *earth*; these conceptions or notions are occasioned by the *Allegories*, and *Allusions*, and *Parables* the *Spirit* speaks; which they that are weak and carnal, as some *Disciples* and *Pharisees* were, take more in the *Letter* than in the *Spirit*.

Antichrist within us.

THAT *Antichristian mystery* which seems to be working in so many *figures* and *shapes* without in the *world*, and makes up the truth of those *Scriptures* of the *beast*, and the *whore*, and the *false prophet*, &c. flows only from the *Antichrist* within us, or the *mystery of iniquity* which lies in the *flesh*, or *old man*, or *man of sin*, ^{2 Thes. 2. 3.} the *Son of perdition*, as in the *root*, *seed*, or *principle*; and in us you may find all the *delusions* and *deceivableness* of *unrighteousness*, with all the several figures it appears in, in the *Revelation*, and *Epistle to the Thessalonians*, and the *Spirit* of that *Natural man* in ^{2 Thes. 2.} us acts all that *wickedness* in us, which in the *World* comes forth only in *Images* more *Visible*, and *fleshly*: and to the destruction of this *Antichrist* we should look, and lay the *Axe* to the *root* of the *tree*, *carnal wisdom*, *self-righteousness*, *high imaginations*, *fleshly apprehensions* of *God* and *Christ*, changing the *truth* of *God* into a *lie*, with

all the false testimonies of our own spirits for the Spirit of God, the counterfeit *sealings* and *assurances* of our carnal hearts, the deceivable-ness of carnal reason, with all other actings of the flesh.

The Doctrine of Baptisms.

Βαπτίσμων
διδαχὴ.

Eph. 4. 21.
καθὼς ἐστιν
ἀληθιναὶ διδαχὴ τῷ τῷ
Ἰησῷ.

THE *Doctrine of Baptisms* is such a doctrine as clearly and spiritually understood, and opened, will establish the Spirits of many Christians, who are much in the dark in these, not distinguishing nor discerning the *Baptisms* as they are in their own Nature, and in Spirit, or as the *truth is in Jesus*.

The Baptists.

BAPTISM of Water being a Legal *Ordinance*, though a more clear administration of Christ, was administered always by *persons* of more than ordinary *gift* and *spirit*; for in all *Legal administrations* which pointed at and shadowed Christ, still they were per-

formed by some properly, and specially, and extraordinarily enabled for that *Office* or *Ministration*, and therefore the *tribe* of *Levi* was for *administration* of *Ordinances* then under the *Law*, and *Abraham* for Gen. 17. 23. *circumcision*, *Moses*, and *Aaron*, &c. *John Baptist*, the *Apostles*, and the more than ordinary gifted *Disciples*, and *Philip*, and *Ananias*: nor is there any extant in all the *New Testament* who did administer *Baptism*, but they were such as by a *power* and *gift* more than ordinary could make *demonstration* of their calling to the administration of *water*, which was first in that way of doctrine performed by him, than whom a *greater Prophet* hath not risen, even by *John* who *Baptized*; and so *Philip* and *Ananias*, the one working glorious miracles at *Samaria*, the other having a *vision* from God to warrant and glorify his call to that *administration* upon *Paul*, and so all the *Apostles* and seventy *Disciples*, were such who went about doing *miracles* as men excellently gifted for *administration*; and whereas the *Scrip-* Acts 8.

tures make mention of some *Disciples*, as those with *Peter*, who did not appear to do any thing more than others ; nor *Philip*, nor *Ananias* at the time of their *administration* of water ; it ought to be sufficient to us, that the *Scriptures* doth set forth *John Baptist* and the *Apostles* and *Disciples* that were more than ordinarily gifted, and *Philip* and *Ananias* who had sufficient warrant to themselves by such glory upon them for that *Office* and administration of *water* upon any, and for those other *Disciples*, surely we see and read enough to tell us, in those that were so gifted ; and in them and their gifts, there is *light* enough to shew us the *glory* of those *Baptists* that did undertake to administer, which in the *Scripture method* is sufficient for all others of whom the *Scripture* is silent.

And for that of *Christ's Disciples*, both in *John's* time and *Christ's*, and after his *Resurrection*, in the *Acts of the Apostles*, *baptizing* by *water*, we find this ; That the Lord Jesus himself *baptized* none, but his *Disciples*, nor

did he, in his first sending them forth, give them any power to *baptize* as in his *Ministry*, but they Baptized upon *John's* account, that of water being his ministration who *Baptized unto Christ* as well as they, though not in that clearness of *ministration* and *Doctrine*, as they did; and therefore *Paul* did tell the *Corinthians* he was not ^{1 Cor. 1. 17.} sent to *Baptize*, and did it according to his spiritual liberty, he was a *Jew to the Jew, &c.* and *Peter* and the rest did it upon the like account: though I believe they were under more bondage to these outward things, as *washing*, for *Peter* was an *Apostle* to the ^{Gal. 2. 8.} *Circumcision*, and *Ananias* who *baptized Paul* was a Jewish Disciple.

And further, I believe, that as the *Lord* did suffer the *Law of Ceremonies* to die out by degrees, and to be worn out by the *ministration* of the *Gospel*, so he did that part of *John's Ministry*, of *washing*, by the *Baptism of Christ*, of his *Spirit*, *I must decrease, but John 3. 30. he must increase*, which surely was spoken not according to the *persons* of *John* and *Christ*, but ac-

cording to their *ministration*, which is the great thing the *Scripture* takes notice on.

The Baptism of Sufferings.

THE *Baptism of Sufferings* is that Passion, Crucifying, and death, which the Body or flesh of Christ was to be Baptized or washed in ; *Can ye be Baptized with the Baptism that I am Baptized with?*

τὸ βάπτισμα.
ἴγε βαπτιζό-
μαι. βαπτισθή-
ναι.
Mat. 20. 22.

Heb. 2. 10. The *Baptism of Sufferings* is that in which the Lord Jesus was to be perfected according to the flesh ; *it behoved him to make the Captain of our Salvation perfect through sufferings.*

The *Baptism of Sufferings* is that Jordan ; that stream or flood of Passions which all the Spiritual Israelites were to pass through ; this was that River of Brimstone, which is kindled from the breath of the Lord Jesus himself, through the flowings of which he was able to conduct all his, and Land them safely upon the shore or land of Promise, or on the other side Jordan ; *I have a Baptism to be bap-*

tized with, and how am I straitened till it be accomplished! Luke 12. 50.
 Βάπτισμα βαπτισθῆναι.

This Baptism of sufferings is that in which all the whole flesh of Christ is to be Baptized, all which flesh is not that only which Christ appeared in, but that of his body or members, *With the baptism that I am baptized with, shall ye be baptized, That I may fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the Church.* ἐγὼ βαπτίζομαι. βαπτισθήναι. Mark 10. 39. Col. 1. 24. τὰ ὑστερήματα τῶν θλιψίων ἐν τῇ σορκί.

The Baptism of Water or of John.

THE Baptism of water is *John's Ministry unto Christ: I indeed Baptize ye with water unto Repentance:* the Baptism of water was a Legal washing, and therefore reckoned amongst things that are Legal; *The first Tabernacle stood in meats and drinks, and divers washings and carnal Ordinances,* which divers washings are called Baptisms in the Greek. Heb. 9. 10. διαφέροις βαπτίσμοις.

The Baptism of Water was therefore in its Ministry administered by *John*, who was a Prophet nearer

the more clear Revelation of Jesus Christ than the rest, for a *greater Prophet than John hath not risen*, and therefore this Ministration was administered by him who was a Prophet, or one rather upon the account of the Law than the Gospel,

Mat. 11. 11. *μικρότερος.* *μείζων.* pel, for *he that was least in the Kingdom of God is greater than he.*

The Baptism of Water was not given in Christ's Ministry to his Disciples or Apostles, who, when he sent them out to preach first to the Jews, gave them not one word to Baptize; the Lord Jesus was Baptized by *John*, the Minister of Water, to fulfill righteousness for his, the Righteousness of washing which was Legal as Circumcision,

Mat. 10. 5. therefore we are said to be Circumcised with him in Circumcision, buried with him in Baptism; the Baptism of Water was performed by the Disciples and Apostles of Christ in the Name of the Lord Jesus, as all other Legal Ordinances were, for Circumcision and all was to Christ, who was *the end of the Law*;

Col. 2. 11. ^{12.} but Jesus Christ himself never Baptized any, never was an

administrator of it in his own person, *he Baptized none, but his Disciples* so as his Disciples Baptized none, as his only Ministration, but as from *John*, and as in his Ministration unto the Lord Jesus, and as a Ministration which was begun by one who was so eminent a Prophet, and so acceptable to Disciples that were weak and Legal.

The Baptism of Water was more used by those Apostles or Disciples which were Jewish, and to the Jews, as *Peter*, who had the Apostleship of Circumcision, and so did *Juliaize* more; than by the Apostle who was less a Jew, and had not seen Christ in the flesh but in the Spirit, and was an Apostle to the Uncircumcision, and professed he was not sent to *Baptize*, but to *Preach the Gospel*.

This Baptism of Water was called a Baptism of Repentance, and of Manifestation to *Israel*, because that coming of Christ in the flesh was the first opening of the Mystery of Christ in flesh *to those who were under sin and bondage*, as the Jews and the Gentiles were.

John 4. 1,
2.

Gal. 2. 8.
Ἐντὸς ἀποστολῆς
τῆς πειρωμῆς.

1 Cor. 1.
17.
Ἐγὼ δὲ πέσει-
λε ἐμὲ χεισός
βαπτίζειν.

Acts 19. 4.
John 1. 31.

The Baptism of the Holy Ghost, or Gifts.

THE Baptism of the *Holy Ghost* or *Gifts*, is that Baptism which is said to be more properly *Christ's ministration*, *He shall baptize ye with the Holy Ghost and with fire.*

The Baptism of the Holy Ghost or Gifts was that Baptism which the Lord Jesus promised his Disciples to fulfil upon them, and upon

Mat. 28. their Ministration, *Go, teach and*

^{19.} *Baptize all Nations, in the Name of the Father, and of the Son, and of the Holy Ghost; and lo, I am with you, &c.* or, I Disciple those Nations, and Baptize them with the Holy Ghost in your ministration; for we all know that *Apostles* and *Disciples* could not *disciple* or *baptize* any: who is *Paul* or who is *Apollos*? and this Ministration of the Holy Ghost or Gifts was to last that Age, for so is the Greek, not *for ever and ever*, or to the end of the world, as is commonly read, but to the

πάτας τὰς
κηλέγας ἐώς
τῆς συντελείας;
τῇ ἀιώνος.

Age, or during the time, or for the fulfilling of that ministration.

The Baptism of Gifts or the Holy Ghost was administered from Christ in the Disciples' ministration, *Be Baptized, and ye shall receive the gifts of the Holy Ghost; for the promise is to you and to your children, &c.* which promise is that of gifts or the *Holy Ghost*, which was that thing promised by *John* upon *Christ's Ministry*, *He shall Baptize with the Holy Ghost*; and was promised by *Jesus Christ* himself, *Ye shall be Baptized with the Holy Ghost, &c.*; and *Paul laid his hands on them, and they received the Holy Ghost*; and *the Holy Ghost fell on them*, this was a promise in the *Prophets* too. Acts 1. 5. Acts 19. 6. Joel 2. 28.

The Baptism of the Holy Ghost or Gifts and fire was in figure: Gifts held forth the flowing of a more spiritual Nature or of the Spirit upon those who were true spiritual Disciples, and fire was a sign or figure of the power of the Spirit in the spiritual Disciples, burning up and destroying flesh and the body of sin in them, even

this first Creation, upon which it fell, for it sate upon each of them in fire, signifying, by its resting upon their flesh, what part was designed to loss and purification;

1 Cor. 3.

13.

τὸ πῦρ δοκι-
μάσει ὡς διὰ
πυρὸς.

The fire shall try every man's work of what sort it is; if any man's work be burnt, he shall suffer loss, but he himself shall be saved, yet so as by fire.

The Baptism of Christ.

THE Baptism of Christ, which is his own proper and Spiritual and only ministration, is that by which all true Christians are *Baptized into fellowship* with him, and *oneness* with him; and so becomes wholly washed in the New creature, or New man, or Baptized into the very Name of the *Father, Son, and Holy Ghost*, of which that Baptism administered in gifts, or the Holy Ghost by the Apostles, more *visibly* was a sign.

εἰς τὸ ὄντα μα-
εἰς [into] τὸ
πνεῦμα, &c.
2 Cor. 3.

17.

Col. 1. 15.

The Baptism of *Christ*, who is *the Lord that Spirit, the Image of the invisible God*, the quickening Spirit, is that one Baptism spoken on in *Ephes. 4, One Lord,*

one faith, one Baptism, for Jesus Christ administering in himself, and his own Spiritual Nature, can only make us thus *one* with himself, and with his own body.

Eph. 4. 5.
Ἐν βάπτισμα
[unum].

The *Baptism of Christ* thus Administered in his own *Spiritual Nature* upon his, is that very Baptism by which we are in the fellowship of his sufferings and of his *death*: *as many as are baptized into Christ, are Baptized into his death*, and *as many as are baptized into Christ have put on εἰς Χριστὸν*. *Christ*; so as this Baptism, by which we are all Baptized into Christ, and put on Christ and his death, is spiritual; for Christ cannot be truly put on, nor any thing of his, his *sufferings, death, or resurrection*, but in *Spirit and Truth*, whereby we are truly *cru-*
christo indui.
fied and dead with him, to our-
selves and the world, and alive with Gal. 5.
him in one spirit; the same Spirit Rom. 8.
that raised up Jesus Christ shall αὐτῷ πνευ-
also quicken our mortal bodies. ματος.

The Baptism of Jesus Christ is that whereby we are baptized into his body; now his body is a *Spiritual* one, and fashioning like his

1. Cor. 12. glorious one, *by one Spirit we are all baptized into one body.*

^{13.}
εἰς ἐν σῶμα
[into.]

Col. 2. 10. The Baptism of Christ is that whereby we are complete in him;

now we are complete in him only by being one with him in *Spirit*

^{τετραγόνε-}
νοι.

Col. 2. 11, be *circumcised with the circumcision made without hands, and*

^{12.}
ἀχειροποίη-
τοις.

buried with him in baptism, wherein also we are risen with him through faith, or Spirit; so as we are Baptized in him as we are Circumcised in him, that is, we are all in him; and as the Circumcision is without hands, so is the Baptism, it being the Apostle's whole business in this Chapter to take us and the Colossians up

Col. 2. 20, higher than rudiments, which perish with using.

1. Pet. 3,
^{21.}

The Baptism of Christ is that true spiritual *washing* and *cleaning* wherein all his are *baptized*, not the putting away *the filth of the flesh, but the answer of a good Conscience towards God by the resurrection of Jesus Christ*, and this is the Baptism which is

said in this place to save us, as *Noah's Ark* did those eight persons in figure, therefore saith the Apostle, *the like figure whereunto Baptism doth now save us.*

ἡμᾶς σώζει.
I Pet. 3.
20.

Βάπτισμα
ἡμᾶς σώ-
ζει ἀντί-
τυπον.

Exemplar.

The Divers Ministry, with the Ministry of Christ in his Saints.

UNDER the Law there was a Priesthood, the administration of the Law and Sacrifices being gathered up into one Tribe, that of *Levi*; none was to take this office *but he that was called of God*, as *Heb.* was *Aaron.*

Under the Law there were Prophets, as *Moses, Samuel, Elijah, Isaiah, Ezekiel, &c.* the Interpretation of the Law, and the more spiritual Revelation of the Will of God, were administered by the Prophets, or some few to whom the Word of the Lord came.

Both Priests and Prophets were Types and Figures of Jesus Christ to come, the great high Priest and *Heb.* Prophet of his people as well as in ministry to the people.

In the more clear Revelation of the Gospel, the administration of Christ was committed to a few, or certain Disciples in distinction of Gifts and Office; twelve of whom Mat. 10. were called Apostles, and seventy Disciples.

When Jesus Christ went out of *flesh* into *spirit*, or ascended, he confirmed and settled this *ministration* by pouring out gifts of *Spirit* for the more glorious and visible quickening and spiritualizing this *Ministration*; he ascended up on high and *gave gifts unto men*, he gave some Apostles, some Evangelists, some Prophets, some Pastors, some Teachers for the work of the Ministry, &c. Eph. 4

During the *Ministration* of Jesus Christ in the Church in this distinction and diversity of gifts, there were such as were spiritually and visibly gifted accordingly, so as the Apostles and Evangelists, and Prophets and Pastors were known to be such, both by the Saints or people of God, to whom they did according to their gifts administer, and to themselves, they administering in the knowledge of such gifts of Spirit as were in them.

During this Ministration of Jesus Christ by Apostles, Evangelists, Prophets, Pastors, &c. the Disciples that were not in the distinction or number of such, but were only called Disciples, yet did Preach and administer as they had received.

Antichrist, or the Mystery of Iniquity, came in upon this Ministration by gifts and Ordinances, and the glory of the Spirit and power of gifts went off from the visible Church, as the glory of God from the Temple to the threshold, till it was wholly departed ; this was the *falling away* prophesied on by *Paul*, and by *John* in his *Epistles*, and in the *Revelation*, in the vision of the *Churches of Asia*, and of the Beast, and false Prophet.

2 Thes. 2,3.
1 John 4, 1,
3.

Rev. 2, 3.
chapters.
Rev. 13.

All things in the visible Churches of the Nations were, and are, in the absence of the Spirit and of gifts, administered by Arts and Sciences, and Grammatical knowledge of tongues and languages, and according to some spiritual measure received in some, to whom these things are in some degree *sanctified and spiritualized*.

All knowledge and understanding

of the Original, all Interpretation of Scriptures is according to the outward and inward administration of both, through Arts, Sciences, and tongues acquired, and through such a measure of spiritual understanding as each have received.

There is no restoration of these gifts of Spirit, which were in the first ministration of the Church, as of Apostles, Evangelists, Prophets, Pastors, Teachers, according to the first institution, that is, so as the gifts of all these Offices are clearly to be seen and discerned in Spirit, to be the very *unction* and *gift* either of Prophet, or Pastor, or Teacher, as in the first Ministration, which will more clearly appear in singling that pure gift of Spirit that is in each from the habits of Arts and Sciences, and Languages acquired; and from that Spiritual understanding which is in all the Saints, according to that work of the Spirit, or regenerate part in them, which is one and the same for nature and substance of *regeneration* with all; so as no super-added, or proper, or distinguishing gifts appear upon any other ac-

count, but either a *natural*, or *artificial*, or purely *Spiritual* account; not upon any account of distinction of *gifts* and *Office* as at first, when the Spirit was poured out, and this will appear yet more in comparing *times*, and *persons*, and *gifts*; our *times* with the first, our *Pastors* even of all *Churches* with the first, and the *gifts* of all now with the *gifts* then: then the *Spirit of God* was poured out in *gifts*, and the *Disciples* were *taught* of *God*, and *Prophesied* and *Preached* from the mere *gift* and *spirit* received; but now *Prophets* and *Pastors* are taught from another account, *viz.* upon a more *Artificial* and *industrious*, and *humane* account, and their *regenerate Nature*; then they ministered and spake as the *Oracles of God*, then they spake as the *Spirit only gave them utterance*.

The Ministry that is raised up *Acts 2.* to destroy *Antichrist*, or the *man of sin*, which prevailed against the first *ministry* and *gifts*, is to be more glorious, and powerful, and mighty, as the *Ministry* of *gifts* was more excellent than that of

the *Law*; and so destroyed that power of *Apostacy* that had prevailed upon the *Priesthood* and *Law* then; so the Ministry that is to destroy that *mystery of iniquity*, which prevailed upon the *Gospel Ministry of gifts*, must be more excellent, and glorious, and powerful than that, and this is *Jesus Christ himself, called the*

Acts 3. Prophet whom we are to hear;

Heb. 8. and that GOD, of whom we shall all be taught; Ye shall be all taught of God; and he that shall destroy *Antichrist by the brightness of his coming*, and that *Angel*

Rev. 14. 6. Angel with the everlasting Gospel,

Rev. 18. 1. prophesied on by John, preaching and enlightening the earth with his glory; this is *the day of Jesus Christ*, whose *coming is*

Hos. 6. 3. prepared as the morning.

The Ministry of *Jesus Christ*,

Rev. 18. 1. this Angel of the Covenant, is through his people, who are his Angel, or the Angel and Messenger to him, as he is the Angel to God or Messenger, or he that was sent of God; and this Ministry is a Ministry of *Jesus Christ in all his Saints or people*, according

to his administration of *light*, and *glory*, and *truth* in them, shining in them to the revelation of *truth* and the *Gospel*: This Ministry exceeds the *Priesthood* of the law, which was but in one *tribe*, and one *sort* of men, and was but a Ministry of *Christ* to come in the *flesh*; this Ministry is of *Jesus Christ* the *Prophet* in the *whole body* of his *Saints*, come in the *flesh*, and *perfected in spirit*, and Luke 24. *entered into glory.*

The Ministry of *Jesus Christ* the great Prophet in all his *saints*, or *people*, or *body*, is a Ministry exceeding the Ministry of the *Gospel* in *gifts of miracles* and *other gifts*; for *that* was in some, *this* in all, that of *men* more immediately, this of *Jesus Christ* more immediately; that of some *gifts*, which, though excellent in their *nature* and *operations* of the same *Spirit*, yet these might be such as were not *spiritual*, but *carnal*; but the pure Ministry of *Jesus Christ* in his *Saints*, in himself, as he is the *quickening Spirit* and *Lord from heaven*, is in none but such as are of his *body* and in one *Spirit* with him.

The present *Ministry* of men amongst all the Churches at this day according to any appearance of the *Spirit of God* in them, though running through the *channel* of *Arts*, *Sciences*, and *Languages* acquired by *natural power* and *industry*, is such a *Ministry* as we may hear and receive or partake of anything of *God* or *Christ* there, that we find in their *administration*, though this be not that pure *Ministry* of *Christ in Spirit*, as we find the *Apostles* and *Disciples of Christ* in the *Jewish worship* in the *Synagogues* and *Temple* under the *Apostacy* and *Corruption*.

Zeph. 2. And this *Principle* of *bodily* and *local separation* I find is both *Legal*, and *Jewish*, and *literal*;

1 Cor. 8. 4, and is sucked in by the *Saints* 5, 6. from the first *Gospel discoveries*, and from the *law*, and *Mosaical principles of separation*, and when the *Spirit of God* is more in them, they shall see it, and hath been, as I clearly find, no little hinderance, and is at this day, to the *power* of the *Gospel*, and *Jesus Christ in Spirit*, and the *body of Christ* in

the *unity of the Spirit*; and since our controversies in these outward things and *Churchways, &c.* have increased, the *law of love* and *Spirit*, and *power of godliness* hath much abated; while *form* and mere *letter*, and something of *outward order*, have taken up the place.

And though this may be an *offence* to such, as *Paul* saith, who *make conscience of the Idol*; yet *we know*, saith he, an *Idol is nothing*, nor an *Idol Temple*; but when they shall see the *Christian* as he is in *Spirit*, and the *new Creation*, and no other thing part of him but what is *glory, spirit, and life*, and that all the *law of outward order* and *form* is only a supplement to the *absence* of the *Spirit of God*, and to order their *outward man* amongst *men* to their *fellow saints* and the *world*, while the *law of the Spirit of life* is not in them *shining*, and *conforming* them in *Spirit and love* to the *Image of Christ*. And for my part I am far from denying any *Gospel form*, or way which appears to be the *practice of the Saints* then, because I conceive that *saints* see

1 Cor. 8. 4,
5, 6.

gathering and practising are yet under such a *ministration*, and are to walk in it while they are in *bondage* and *weakness*.

But, on the contrary, I am far from thinking these *administrations* to be our *glory* and high point of Reformation, which our *Brethren* of the *Independent*, and *Baptism*, and *Presbyterian* way do, but in all tenderness, love, and yet faithfulness to them, rather a *ministration* of *bondage* and *weakness* to the *Saints*, because the Scriptures make it clear, calling such *ministrations* our *seeing darkly as in a glass*, and *seeing in part*, and *that when the more perfect is come, then that which is in part shall be done away*.

1 Cor. 13.
8, 9, 10, 11,
12.

The Passage from lower Ministrations to higher.

THE *administrations* in which God hath appeared, and doth appear yet in some proportion, are these:

1. The *law* or *righteousness* of the

first *Creation*, in which God had ^{Gen. 1. 26.} communion with *man*, and *man* ^{Gen. 2. 7,} with *God*, yet rather as with a *Creator* than with a *Father* or an *Immanuel*, and in the outward ^{Gen. 2. 15,} *Court*, or first *Creation*, not in the ^{16, 17, 18.} *inward* or *holiest*; *Paradise* itself being but an *Image* of the *excellency* of this *Creation*.

Man having fallen through the ^{2.} *temptation of the serpent*, or *fleshly Gen. 3.* *wisdom*, and the espousals of the *woman*, or the *weakness* of that ^{Exod. 20.} *Creation* wherein he was made, hath the first *law of righteousness* presented to him in a new minis-^{2 Cor. 3. 7.} *tration of letter* by *Moses* in *Tables* ^{2 Cor. 3. 7.} *of stone* from *God*, in which the first *glory* and *excellency* was mi-*nistered* to man in his *fallen* and *apostated* condition.

And because the *law* or first *righteousness* was *weak* through the *flesh*, there was the lowest mi-*nistration* of *Angels*, viz. by *vision*, ^{Heb. 1. 1.} *dreams*, &c. added, and likewise a *ministration* of *Priests*, *Sacrifices*, *Ceremonies*, *Tabernacle*, *Temple*, *Prophets*, by which *man* might have access unto *God* and speak with him, yet but in the *outward Court*,

or *flesh*, or *things* of this *Creation*, though he filled these with another *glory*, a *richer* and a more *excellent* discovery of his *love*, in the promised seed.

There was another *ministration* Exod. added, of *war* and *peace* of the *Nations*, enemies in the *flesh*, and of Josh. a *promised land*, or *blessing* in the *flesh*, and the *Israelites* or *Jews* were to pass under this *ministration*, through all the *enmity*, oppositions, and battles of the *Nations* to this *Canaan*, all which was accomplished to them in *letter*, and in that in figure of a more spiritual *enmity*, and *kingdom*, and *glory*, which is fulfilled in the more *Gospel-revelation*, when the *fulness of time* came.

The next *ministration* is something clearer than all these, and something *brighter* than the *law*, yet not so *clear* nor full as that of the *fulness of time* which followed it, or of *Christ* in the *flesh*, and this *ministration* was that of *John*, Mat. than whom a greater *Prophet* did not *rise*, yet he *that was least in the kingdom of God was greater than he*; he was a *burning and a*

shining light. The *law and the prophets were till John*, he was the Prophet of the Highest, and was sent to prepare his way, and to make *Christ manifest to Israel* John 1. 31. by *word and water*, and this was only a *ministration* in order to one more *spiritual*, was to *decrease*, as John 3. 30. the other did *increase*: the *Baptism of the Spirit* or fire was to lick up this of water, as in that *figure* of the *sacrifice* performed by *Elijah* the Prophet, when the fire came down and sucked up all the *four barrels of water*. 1 Kings 18.
34 to 38.

The other *Ministration* was the *Gospel in the flesh of Christ*, or in *gifts and ordinances* something more clear and in more *discovery*, and *revelation*; for the *flesh of Christ* in which he *taught*, and did *miracles*, and was *circumcised* and *baptized*, was a copy or draught of that *ministration of gifts and ordinances*, which was as perfect as the first *Creation* in its *glory and purity*, and yet *higher and nearer to God*, coming forth in more *revelation* of an *Immanuel*, or God with us. Mat.1. cap.
3. c. 4.

A further *Ministration* was more

nearness and participation of God manifested in *flesh*, or of *Christ*; and that was in *graces* or *operations* and *fruits* of the *Spirit*, as Gal. 5. 22. of *faith, repentance, love, self-denial, humiliation, meekness*, all which are a sweet spiritual administration, even the light of the 2 Cor. 4. 6. glorious *Gospel of God shining in the face of Jesus Christ*.

Another *Ministration* respectively to a more excellent *glory* to come, is that by *Angels* in their *highest* administration, which is the only *Angelical* and *Seraphical revelation*, being something below the *Spirit*, yet *higher than reason*, or man's highest principle; and this *John* received all those more excellent *discoveries* to be fulfilled in Rev. chap. 1 and 2. their seasons.

There is another *Ministration* of more *Spirit*, of *love, meekness, self-denial*, suffering, overcoming *evil* with *good*, and conquering by receiving in the *wrath* and *enmity* of the world; and this I take one of the last and glorious *truths*, respectively to the *flesh* and the world, into which God will gather up his

people by times and degrees, from all *worldly* and *fleshly* interests and engagements, wherein they shall be carried up into a more full enjoyment of *God*, and conformity to *Christ* in his *sufferings, death, and resurrection*.

The Lord Jesus walked first in this truth, he was led as a sheep to the slaughter, *when he was reviled, reviled not again, when he suffered he threatened not.*

1 Pet. 2.
23.

The Lord Jesus revealed this Gospel-truth, and distinguished it from the *law*, which *law was, an eye for an eye, and a tooth for a tooth.*

But he saith, *resist not evil, but whosoever shall smite thee on the one cheek turn to him the other also.*

Mat. 5. 39.

Ye have heard it hath been said thou shalt love thy neighbour, but I say unto ye, love your enemies, *bless them that curse you, do good to them that despitefully use you and persecute you, that ye may be the children of your heavenly Father.*

Mat. 5. 44.

The Apostle to the *Romans* re-

veals this ; dearly beloved, *avenge not yourselves, vengeance is mine, &c.*

Rom. *If thine enemy hunger feed him, if he thirst give him drink ; for in so doing thou shalt heap coals of fire upon his head.*

Be not overcome of evil, but overcome evil with good.

Mat. 5. The Lord Jesus prophesied of this, *blessed are the meek, for they shall inherit the earth ;* through their meekness they shall inherit, through their meekness only shall the *jealousy* and *enmity* of the Nations be allayed concerning them.

John in his vision of the latter times saw an appearance of this.

Rev. 14. Here is the patience and faith of the Saints, of them that have the commandments and the faith of Jesus ; to which that of the Apostle to the Hebrews answers, *there remaineth therefore a rest to the people of God, and he that is entered into his rest hath ceased from his works as God did from his.*

The last, and more full, and rich *Ministration*, and most *naked*, is that of God by himself in *Spirit*

to the sons of God, into which Jesus Christ the forerunner is Heb. entered, and I saw no Temple therein, for the Lord God Al- Rev. 21. mighty and the Lamb are the 22, 23. Temple of it.

And this *Ministration* is fulfilled then, when *Christ shall have delivered up the kingdom unto God*; and this is not only done upon the *whole body* of *Christ* at the last, but is fulfilled in its particular *accomplishments*, and mystery of *Spirit* here, there being found these *transitions, passages, and resignations, and exchanges of glory in the Saint.*

He that can receive it let him receive it.

The more full and naked *Ministration* of *God* by himself in *Spirit*, and I saw no Temple therein, for Rev. 21. the Lord God Almighty and the 22, 23. Lamb are the Temple of it.

And as God hath appeared in all these former, saving the last, into which Jesus Christ hath entered, so they remain still as *figures* and as so many several Signs or Planets in this *Creation* and the other, for believers to be *born* in,

1 Cor. 15.

and to pass through in some *proportion* and *measure* till Christ hath *delivered up the kingdom unto God*.

God hath appeared in all these former *administrations* to his *people*, and they have enjoyed him in these *degrees*, and *distances*, and *approaches*; and they remain still as *figures*, and as so many signs and planets in the first *Creation* and the *second* for *Christians*, in some *measure* and proportion to pass through; so as he that is of any *spiritual* discerning in these, may be able to *comprehend* with all *saints* what is the *height*, and *depth*, and *breadth*, of God's *ministration* to his *People*, and to know *Saints* according to the measures they receive, and the *ministration* they live in with *God*.

I have drawn out these *ministrations* in their particular *orbs*, and *spheres*, and *circles*, which I could have folded up in three only, of *Law*, *Gospel*, and *Spirit*, or of *letter*, *graces*, and *God*, or of the *first*, *second*, and *third heavens*; but I saw *God* something *abounding* and variously *dispensing*, and

I followed him in that *fulness* and *variety* so far, as he hath lighted my candle.

I shall now discourse a little more generally of all these, and of the passage from these, and of *God* appearing in these, and his *going out* from these, till he hath *scattered* all these *veils* before him, that *he* and *his* may see and enjoy each other with *open face*, where *we shall see as we are seen, and know as we are known.*

The *Christian* passes through several *ages* and *dispensations*; as *Christ* was in the world, so is every *Christian*; he was made under the *Law*, under *Circumcision*, under *Baptism*, and the *Supper of bread and wine*, and then he crucified all that *flesh* he walked in under those *dispensations*, and entered into *glory*, for thus it behoved *Christ to suffer and enter* Luke 24. *into his glory.*

The Jewish Church, or dispensation which was according to *Moses*, and the *letter* in which they were led out in carnal and more fleshly courses, as in the proceeding against the Nations by *war and fighting*,

with all their other legal *rites* and *rudiments*, were a clear figure of the Christian under age, or under *tutors and governors*, and worldly *rudiments*.

The Disciples of Christ, according to *John's ministry* and *Christ's in the flesh*, were another type or figure for all Disciples of their *age* and *ministry*, and the *Spirit of Christ* works in all the *Disciples* according to such way, and proportion, and measure, and dispensation, *the heir as long as he is a child differing nothing from a servant, though he be Lord of all, until the time appointed of the Father.*

^{1 Cor. 3. 1, 2.} And I could not speak *unto you as unto spiritual, but as unto carnal, even as unto babes in Christ, I have fed you with milk, and not with meat.*

^{Rom. 1. 2 Cor. 3. 18.} And the great and excellent design or mind of God in all these things, is only to lead out his *people, Church, or Disciples* from age to age, from *faith to faith, from glory to glory, from letter to letter, from ordinance to ordi-*

nance, from *flesh* to *flesh*, and so to *Spirit*, and so to *more Spirit*, and at length into *all Spirit*, when the Son shall deliver up the kingdom unto the Father, and *God shall be all in all*, which last *transition*, or *resignation*, or *resolution* of all into the *kingdom of God* is not, as some think, only when the fulness of times or ages is come, but is transacting and finishing in *parts* and *members* of the body of Christ, and is not one single act, point, or effusion of *glory*, but a perfecting and fulfilling it in the several members of Jesus Christ, till the *fulness of the stature of Christ* be made up, and the *Church become the fulness of him that filleth all in all*.

For the day dawns, and the day-star arises in the heart, shining more and more unto a perfect day; and he who is the bright and morning Star, is still shining into the glory of the Sun of righteousness, and the light of the Moon shall become as the light of the sun, and the light of the Sun as the light of seven days, till

² Pet. 1.
19.

Rev. 22.

Isa.

the Lord God himself be *the everlasting light*, and *our God our Glory*.

Thus is the *Christian*, or *Disciple* of Christ, passing on upon the several degrees and measures into the *glory of Christ*, and *crucifying* each condition as he passes through it, as all the Disciples have done before: the Jews passed out of that of the *Tabernacle* into the *Temple*, and from thence into the *flesh of Christ*, that *Temple destroyed and raised up in three days*, a greater than *Solomon* being there, and from thence into *Christ Crucified*, and so into a *ministry of spirit and life*.

And the *Disciples* all of them had a measure of time and season in each *Ministration*, and God had his when he filled the *Tabernacle* with a *cloud*, and the *Temple* with *Glory*, and the *flesh of Christ* with *unction or spirit* above his fellows; and while God lived in each *ministration*, quickening, and *glorifying*, and *acting* it for himself, that presence of God and of Spirit was to the Disciples like the Sun in Summer shining upon them, *the*

candle of the Lord shining upon Job 29. 3,
their heads, and his secret upon 4.
their Tabernacles. But when the line of God's season was run out to its *point and extremity*, that he would no longer stay there, nor have his glory inhabit in such or such a *ministration*, then that *ministration* became but a place of *desolation*, a solitary *place for the Satyrs to dwell in, and the screech Owl to sing in*, that is, for the *Spirit of Apostacy* and of *Antichrist* or iniquity to possess and act in.

And for *Disciples* to stay longer in any *ministration* than the *Lord* or the *life* and *Spirit of Christ* is in it, is as if *Lot* should tarry in *Sodom, Israel* with the *Ark* when God was departed, the *Jews* in the *Temple* when the *Veil* was rent, and the *glory* gone off to the *threshold*, and from thence too; their *house* being left unto them desolate, even that *house* or *ministration* where the *light of God* did formerly dwell.

As if the *Disciples* of *Christ* that went into the *Grave* should step in and sojourn there where his *body*

had lain, and was risen and gone, seeking the dead amongst the living. The disciples of Christ were a true figure of such who, when Christ was dead, were *embalming* the *body*, and would preserve it with *spices* and *ointments* when the *spirit* and *life* was out of it.

The *Jews* were a figure of such who would preserve their *Law*, and the *shadows* of all their worship, when Christ had left them, who was the *life* and *substance* of all

Mat. 26. 51,

52.

that *ministration*. *Peter* and the rest were a true image of such, who in that *sword* he wore was a true figure of all such as *Christ* suffers in a *warlike* and *defensive* posture about his flesh, or whom he suffers to be so far conformed to the *fashion* of the world, as to guard and preserve those *fleshly privileges* of his *presence* and power amongst them, and in that activity of his to rescue and preserve that flesh and body in which so much *glory* and *excellency* had appeared, and so many *miracles* were done, beyond that point or end of *ministration*, which *God* even the *Father* and the *Son* himself had set,

was a figure of all such as should stretch out any dispensation or ministration of God farther than the *line* or *spiritual* sinew of it will bear.

The Spirit and Life of Outward Ordinances.

THE second *Man* or *Adam*, in whom we all live, is a *quickening Spirit*, and the *Lord from heaven*, and is at the *right hand of God*, viz. in the *choicest glory* of the *Father*.

That by which the people of God, or all true Christians are born, is the *seed of God*, or *Word of God*, or the *divine nature of Jesus Christ*, or the *Spirit of God*, which is called *sanctification*, regeneration.

That the true spiritual Christian is that *new creature*, that *sainted one*, or *regenerate one*, who is thus born, and hath Christ *formed* on him, and this *new creature* is fed by the *Spiritual life of Christ*.

That the *new creature*, or *spiritual man*, is one who receives all his *growth* and *increasings* in the

power, seed, and Principle of the Spirit of God, or Jesus Christ.

That the *Ministry* or *Ministration* by which he grows up to that *fulness of stature* in *Jesus Christ*, is a *Ministry* or *ministration* of *glory and spirit*.

That the true and *spiritual Baptism*, by which every *Christian* is *baptized* into *Christ's death*, is the *Baptism of Blood*, which is the *righteousness, spirit, or life of Christ*.

That the due and spiritual *Sacrament* of the *Lord's Supper* is the very *body* and *blood* of *Christ* in the *Spirit*, or that pure *spiritual nature* of *Jesus Christ*, quickening and feeding up the *Christian* into a *spiritual life* and *union with God*.

That the true spiritual *Minister* is *Jesus Christ*, who is called a *Minister of the Sanctuary* which the Lord *pitched and not men*.

That *Jesus Christ* is the true *Spiritual Apostle*, sent out from God to reveal the Father, and is so called by the *Spirit of God* in *Scriptures*, the *Apostle* and *High Priest* of our profession.

That *Jesus Christ* is the true spiritual *Prophet* that teaches his people, so as they are all *taught of God*, and is so called in *Scriptures* a *Prophet*, which the *Lord God raised up instead of Moses*.

That the true *Spiritual Pastor* is *Jesus Christ*, who is that one *Shepherd* prophesied on, who can lead his people only into *green Pastures*, or places of life.

That the *Spirits* of just men made perfect, or the true Christian in spirit, are those true spiritual *Elders* in the *New Testament*.

That the true *Church of Christ* is that spiritual company whom Christ hath washed in his blood, clothed in his *righteousness*, sanctified in his spirit, espoused to himself; this is the *City of the living God*, the *heavenly Jerusalem*, the *general Assembly and Church* of the *first-born*, the *House*, and *Temple*, and *Kingdom* of God.

That the true *spiritual keys* of the *Kingdom* of God is the very *Spirit* of God, the very *Spiritual power* of *Jesus Christ* upon *believers* and *unbelievers*, who hath the *keys* of *David*, and *opens*, and

no man shuts, and shuts, and no man opens.

That true *spiritual excommunication* is Jesus Christ, who is mighty in *Spirit* and *Power* in all his, pronouncing an *anathema maranatha* or curse upon *all flesh*, and delivering the *body* or sinful *flesh* over to *Satan*, or the *power of darkness*, whereby *flesh* and every *fleshly member* is cast out from all *communion* with God and Jesus Christ, and from those who are indeed *born of God*, and are the true *Spiritual Church* of God, which is no more than that true difference and distinction which Jesus Christ puts betwixt the *precious* and the *vile*.

The true Spiritual Gospel-Order, which the *Apostle* rejoiced to behold, is that *spiritual distinction* and variety in the *body of Christ*, wherein one Member differs from another in *measure of Spirit*, and *Glory*, and *Power*, and yet all *complete*, and make perfect that *body of Christ* in the *Spirit*; for he being a *spiritual head*, must have a *spiritual body*.

The true *Spiritual government*

is Christ reigning in the Saints in Spirit, ordering them in thought, word, and deed, holding forth his *power*, and *sceptre*, which is a *sceptre of righteousness* against *flesh and blood, Principalities and Powers, spiritual wickedness* in high places.

The true *Spiritual Covenant* is the *New Covenant*, which God makes with us in *Christ*, and wherein he is manifested to be their *God*, and they his people, to teach them, and *write his law in their hearts*. *Heb. 8.*

The true *Spiritual Ordination* is the hand of Jesus Christ, stretched out or laid on upon the *Spirits* of such Christians as preach or *Prophesy* of the *Ministry* of the *Gospel*, that is, such are rightly and purely *ordained* and *sent out*, who are sent out from the *power* of the *Lord Jesus*, to *whom all power in heaven and earth is given*, and are *anointed* of him to preach the *Gospel*, and *sent* of him, who *ascended* to give *gifts unto men*, some *Apostles*, some *Evangelists*, some *Prophets*, some *Pastors*, some *teachers*.

The true spiritual *trial* or exa-

mination of the *gifts* of any is then, when the *Spirit* of the *Prophets* is only subject to the *Prophets*, that is, when the gift by which any one speaks of *Jesus Christ* is manifested in the *hearts* and *spirits* of the *Saints* when they see the truths they minister as they are in *Jesus*, and in themselves, and in them that are spiritual, and truly *anointed* by the same *Spirit*; and so are all *Prophets* according to the *measure* given, or as they are all *baptized* into one *spirit* and *body*, and have all received of his *fulness*, who is that great *Prophet* raised up of our *brethren* like unto *Moses*, and are redeemed to be *Kings*, and *Priests*, and *Prophets*, even partakers of all his *offices* in *Spirit*, he being the spiritual *head* of all his, who are the spiritual *body*, his *Church*.



The Christian under Episcopacy, Prelacy, Presbytery, Baptism, Independence, &c.

THE whole world was divided into *Jew* and *Gentile*; the *Jew* was that only *visible Church of God, to whom pertained the glory, and the adoption, and the Covenants*: and yet this *Jewish Church* was exceedingly fallen from its *glory and purity* both of *Priesthood, and Worship, and Administrations*, when Christ came: So as now the *Prophecy* seemed to be *fulfilled*, they were now *without a King, and without a Priest, and Hosea. without a Sacrifice, and an Ephod, and a Seraphim*; and were corrupted with many *traditions and doctrines of men, teaching for doctrines the traditions of men*: Thus was the *Jew, and their Church*.

The *Gentile* had changed the truth of God into a lie, and *had worshipped the creature more than the Creator*; and had changed the glory of the incorruptible God, and

were given up to a reprobate mind, and were therefore called *sinners of the Gentiles* alienated from *the life of God, strangers to the Covenants of Promise*; thus were the *Gentiles* full of Idols and Idol temples, sacrificing to *devils*, and that way of the *knowledge of God*, which was both in the *law* written in their hearts *accusing or excusing*, and in the whole Creation, where the *eternal Power and Godhead was clearly seen*, even in the things that did appear, even that way of the knowledge of God in them was darkened, and *they became vain in their imagination, and their foolish hearts were darkened*.

Now when *Jew* and *Gentile* were both thus, yet God had his people amongst both, amongst the *Jew*, where *Zacharias* the Priest, *Elizabeth*, and *Mary*, and *Joseph*, and *Simeon*, and *Nicodemus*, a Ruler of the *Pharisees*, and *Joseph of Arimathea*, with many such, were like so many *Stars* in a dark night.

Among the *Gentile* there was a *Job*, a Queen of *Sheba*, a *woman of Canaan*, the *wise men* that came to *Jerusalem*, the *Greeks* that came

to see *Jesus*, *Cornelius* the Centurion, so as in every *Nation* *he that serveth God, and worketh righteousness, is accepted of him*, *Acts 10.34.* and *God is no respecter of persons.*

When *John* came, who *was a burning and a shining light*, he preached to, and baptized all *Judea*, who went out to the Baptism of *John*, and taught his Disciples by forms of *Prayer*, and such *rudiments*, to their weakness, and God had his people here that were under no more knowledge of Christ, nor higher revelation, than this washing to Repentance, and to him that should come after him, and this low way of *communion with God* in forms or rules of *Prayer* given out by *John*, for so *John taught his Disciples.*

When *Christ* came preaching the *Gospel of the kingdom*, and teaching in Parables and Mysteries, he had a People and Disciples who knew little of his sufferings, that he should die and rise again, as *Peter*, and the rest, and knew little of that glorious doctrine and *truth* which he spake and preached to them, till he took them alone and

expounded to them those *Mysteries*; and his Disciples were under a form and rule of *Prayer* as *John's* were; *Lord, teach us to pray as John taught his Disciples*: They saw little more of him than his *fleshly presence* and *miracles*, they loved him, and clave to him, and followed him, but had very *few discoveries* of him in *Spirit*, except some few of them, *James*, and *Peter*, and *John*, before whom he was transfigured in the Mount, which was but figurative and typical of a more *spiritual revelation*; And when the *Spirit of Christ* was come, and the Apostles were sent forth in clearer evidences and demonstrations of *Truth*, then some were under *John's* *Baptism*, and knew not of any *Holy Ghost*;

Rom. 2. some were under the *law*, and zealous of the Law and *Circumcision*; some regarded a *day*, some eat *herbs*, some were *eating* such 23. 1 Cor. 8. things as were *sacrificed to Idols*.

So as here God's people were found, some in a corrupted Church, as that of the *Jews*, some under *false worship* and *traditions*, some under *Legal rites*, under *forms* or

rules of prayer, some under John's Baptism, under bondage of days and times and other outward things, under the ignorance of Christ's death and resurrection, and of the holy Ghost.

So as all these things considered, there will spring these Conclusions.

That the *Nations* commonly called *Christians*, who are under the account of others as false in their *Church-constitution, worship, forms, and order*, yet these things are not exclusive to the true *Christian in Spirit*, or one *born of God*, but in these commonly called *Christians*, though under *Episcopacy, Prelacy, or Presbytery*, yet there may be such as have the true *seed of God* in them, partakers of *Jesus Christ*, true *Disciples of Jesus Christ*, respectively to *regeneration or the new birth*, if they wait in the *increasings of Christ*, Rom. 1. and revelation of *righteousness* 17. from *faith to faith*.

That there are true and *spiritual Disciples of Jesus Christ*, under *forms of Prayer*, who have little more communion with God than in those *forms*, as of *Common-*

Prayer, Book-prayers, outward rules of worship; so as they wait in these to come up into higher revelations of Spirit when discovered to them.

That there are such who are *Christians* anointed by the *Spirit of God*, under observations of days, times, *meats, drinks*, several opinions of *Christ*, of the *Holy Ghost*, of the *resurrection*, of *Church order*, of *Baptism of Water*, which is *John's Baptism*, called *Anabaptists*; so as they all in these several measures pass on from *faith to faith*, and *glory to glory*.

Rom. 1.17.
2 Cor. 3.
18.

The Christian in Truth.

THAT which forms, essentiates, or constitutes the true *Christian*, is the *Spirit of Jesus Christ*, *that which is born of the Spirit is spirit*, so as a man is a *Christian* from *birth*, as he is born a *man*, so he is born a *Christian*, both are from birth, and *seed*, the one of *flesh*, the other of *Spirit*.

The *Christian* is one who is of

the *second Adam*, as all men are of the *first*, and the second man is the *quickening spirit*, the Lord from heaven, and so are they that are heavenly.

The Christian is one in whom *Christ is formed* or figured, (as the Greek word implies) one that bears the *image of the heavenly man*; who is the *Image of Jesus Christ*, as Jesus Christ is the Image of the invisible God.

The Christian is one who hath the incorruptible seed in him, or *the word which liveth and abideth for ever*, which *word* is the Lord Jesus Christ, who quickens the Saint, and is the life of the Saint, *you hath he quickened who were Eph. 2. 1. dead in trespasses and sins.*

The Christian is one who is in *fellowship* and *conformity* with *Jesus Christ* in his *crucifyings, death, and resurrection*, in whom the *flesh, and life of the flesh* must die, as it did in him, and the Christian, as Christ did, must live in *Spirit to God.*

The Christian is one who is the *new creature, or new man*, for he

that sits upon the Throne in his Spirit saith, behold I make all things, all new, old things in him, as corruptions and lusts, do pass away.

2 Cor. 5. 17.

The Ministry that hath been since Antichrist or the Mystery of Iniquity reigned without, or in the Worship of God in all Societies of Christians called Churches, whether in Presbytery, Independency, or Baptism, is not the same with that first Ministry of the Gospel in pure gifts, and is no other than the Witnesses in Sackcloth.

Eph. 4. 8.
 ἀναβαῖς εἰς
 τὸν οὐρανόν
 διδούσας.
 Eph. 4

THE Lord Jesus *ascended up on high*, out of flesh into *Spirit*, and gave *gifts unto men*, he gave some *Apostles*, some *Evangelists*, some *Prophets*, some *Pastors*, some *Teachers*.

In this *administration of gifts*, the *mystery* of Jesus Christ, or the *Gospel*, was revealed and carried on till the time *Prophesied on* by the *Spirit of God*, wherein the *mystery*

of *iniquity* should prevail, and the *fulling away* should be, and the *man of sin* should be *revealed*, and *perilous times* should come: and this *mystery of iniquity* did so darken and overcast all this administration of the *Gospel* in *gifts*, and *ordinances*, or *outward administrations*, as there was a visible *Apostacy* respectively to those very pure *gifts* of the *Spirit*, and pure administrations respectively to the first *institution*, and this is no more than the experience of our own age, and the times before, so far as any *History* can make apparent, doth clearly demonstrate; so as that administration of *Spirit* or *Ordinances*, which hath been in several times since the first pure *Gospel-day*, or *time* (wherein the *Spirit* did minister in *truth* and *demonstration*) hath been but in some faint and small discoveries of the *Spirit* and *Letter*, as in those of *Huss*, *Luther*, *Wickliff*, *Calvin*, *Peter Martyr*, and *Bede*, with all the rest of our many *Martyrs* in the *kingdom*, who were glorious *lights* respectively to the darkness of that generation, yet if compared

2 Thes. 2.

2 Tim. 3.

Ἐλθη ἡ ἀποστασία τρεῖς τριῶν καιροῖ Χριστοῦ.

with the pure glory of the first Gospel-administration in *gifts* and *ordinances*, were far below, and in *darkness* and *weakness* to that; so as I look upon all God's ways of the *administration* of his *Gospel* to hold some *proportion* one with another; the *Tabernacle*, and *Temple*, and *Laws* of outward *administration* were in such ways and means *God* did appear in; and so in the *Priests* and *Prophets*, God *at sundry times and in divers manners*, speaking to our *fathers*, and afterward *God* took up our very *flesh* to administer in, and so came, and spoke to us by his *Son*, and after all these, the *Lord* went out from these after his *usage* of them, and appearance in them, and then they were no more an *ordinance* or *way* to *God*, as they formerly were; nor did ever the *Lord* enjoin the *restitution* or *reasssuming* of them again, when the *Temple* was once rent, the *veil* of it, the *Lord* was no more in it, nor in their *Priesthood* and *Sacrifices*, &c. nor when once the *Lord Jesus* had ended his *administration* in the *flesh* upon the *Cross*, did he ever

Hebr. 1. 1.
 πολλούς
 πατέρας
 παραδόσεων
 παραδόσεων

restore it in that very way again, or intend it according to that first appearance, but in a more *glorified* state.

And so in all *reformations* respectively to these former *administrations*, they never returned back, or reassumed the same again, after once God had refused it, and laid it by. When *Christ* came in the *flesh*, he did not make it his work to settle the *Priesthood* again, but to lead them into the *spiritual glory* and fulfilling of all those *legal dispensations*, and carry them on into more *Gospel-administrations*, and that which was more *excellent* and *perfect*.

So it is in that first *Gospel-administration* of *gifts* and *ordinances* after *Christ* ascended, there were such pure *operations* of *Spirit*, as in *gifts*, and some outward *institutions*, and *Church-administrations*, but these were only the *Ministration* for that *age*, as the *Tabernacle* was for its *age*, and the *Temple*, *Priesthood*, and *Sacrifices* for their *age*, and the *flesh* of *Christ* for its *age* or *time*; so as the *falling away* is no more,

but the *Lord* gathering up, or *taking* in the out-goings, *operations*, or *gifts* of his *Spirit* in such a way of *ministration*, and till this was done, there was a *withholding* of the *mystery* of *iniquity* from being *revealed*; therefore saith the *Apostle* to the *Saints*, Ye know what *withholdeth* that he might be *revealed* in his time, and he who letteth will let, till he be taken out of the way; and truly that *mystery* did not work freely, nor powerfully, till the *Lord* had removed the *glory* of his *Spirit* from the *Churches*, the presence of which did exceedingly prevent, and *withhold*, and put an hindrance to the *revelation* and *dominion* of that man of sin.

And the *Spirit* of God foreseeing God about to leave this *ministration* of *Gospel-glory* to the world, and bring a *night* upon all that *day* and *brightness* of his *Son*, prophesied of the *times* to come, and to succeed that *glory*, viz. in the *last days* *perilous times* shall come, men shall be *lovers* of themselves, *covetous*, *proud*, *boasters*, &c. *despisers* of those that are *good*,

high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the Power thereof.

But there were false *Prophets* among the *People*, even as there shall be *false Teachers* amongst you; who *privily shall bring in* ^{2 Pet. 2. 1} *damnable Heresies, &c.* and many ^{2, 3.} *shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they make merchandize of you.*

Beloved, remember ye the *words which were spoken* before of the *Apostles of our Lord Jesus Christ*, how that *they told you there* ^{Jude 19.} *should be mockers in the last times*, these be they, *Separating themselves, having not the Spirit.*

Little *children, it is the last time, and as ye have heard that Antichrist should come, even now are there many Antichrists, whereby we know that it is the last time.*

So as from all these places of the *Apostles*, we may see their *Prophesies of the Antichristian times*, which are the *times of the*

flesh, and of the *Spirit of iniquity*, reigning amongst the *Saints*, or in the *Christian world*, the *Lord of Glory*, Jesus Christ in *Spirit*, being all this time crucified in *Spiritual Sodom, Egypt, or Babylon*, which is the *Kingdom of the Flesh* and the *Powers of Darkness*, and this is the *State and condition of the Church of Christ*, or those who are the *Spiritual vessels*, or *Golden cups* of the Lord's *Temple* and carried away captive, and live under the *Power of Flesh*, and of *Spiritual wickednesses*. So as all the time of the *reign and Prevailing* of this *mystery*, (which mystery is in a threefold *Principality* or *eminency*, viz. of the beast, the *false Prophet*, and the *devil*, all which three work as well without, unto the world, as within, in the *flesh* of every *Saint*,) all the time of this reign or prevailing is not a time of any *restitution* or *restoration* of the first *ministry*, or *gifts*, or *ordinances*, as was in the *Apostles' times*, but is the state and persecution of the *Lord Jesus* in *Spirit*, and the time of the *woman's* being

Rev. 19,

20.

τὸ ἀριστὸν με-
τὰ τὰτα δ-
·λευτηρο-
·ρήτης δια-
·φορες.

in the *wilderness*, all *things* in this time seeming as a *waste* and *barren* dispensation about her, not inhabited by the *Spirit* of *God*, and she in a retirement of *Spirit* dwelling with *God*, out of the power of the *Dragon*, who casts only his *flood* after her, but not upon her.

So as here is no more in this time of *Antichrist's* reign in the *Flesh* and the *World*, but only the *Church's* oppression in *Spirit*, and the *crucifying* the *Lord* in *Spirit*.

And all these appearances of the *Lord Jesus* in many glorious *Saints* who in particular ages appeared were but *appearances* of him who is that *Faithful* and *true witness*, against this power of the *man of sin*, and were but *drops* of the *vials*, *Soundings* of the *Trumpets*, *openings* of the *Seals*, before the *Battle* of the great *Day*, when *fire* shall come *down from God* out of Rev. 20. 9. *heaven* and devour them, the *Lord Jesus* being revealed in flames of *Spirit*, and *glory*, against all *Flesh*.

So as there is not any *word* appearing in all the *Scripture*, that the first *ministry* by *gifts* and *ordinances* shall in any measure be

Rev. 12. 6.
ἡ γυνὴ ἔφυ-
γεν εἰς τὴν ἔση-
μον.

continued, though in part, or in reservation to be restored, as if this were the great work the *Lord* intended to bring to pass, *viz.* the setting up a purer *ministry* of *gifts* to teach his *people*, or restoring some *legal ordinances*, as *Baptism* of water, the *church* way, or *Presbytery* of *Elders*, and all the *glory* of the last times or ages should be only the bringing in these, and taking them out of the hands of *Antichrist*, all which arise from a mistake of the *type* of the *Jewish Apostacy* and *captivity* which figured out the *Spiritual Church* or new *Jerusalem* in *Babylon*, or *Captivity* to the *flesh*, or *man of sin* in all his *deceivableness* and *Power*, and the restoring of all shall be only the appearance of the *Lord Jesus*, who shall destroy *Antichrist* with the brightness of his *coming*, and the *two edged Sword* of his *mouth*, his *Spirit*.

2 Thes. 2. And there is not a word spoken in all the *Scriptures* of these things to be restored, as *gifts* and *ordinances*, but the *glory* of the *Lord* in *Spirit*, and therefore the Reformation or Restoration that the *Lord*

Jesus brings with him, (for *Moses*, *Joshua*, and all the reforming *Kings of Judah*, were but types of him, the *last* and most excellent and glorious Reformer, *King of Kings*, and *Lord of Lords*,) that *Reformation*, *I* say, that he brings with him, is the *revelation* of himself in *Spirit*, *he* and *his Father* being the *light* and *Temple* of his *people*, for there shall be no other there.

Rev. 21.

22.

Isa. 60. 19.

νέον ὅπλον

ἐν αὐτῇ ὁ θεὸς

ὁ παντοκρά-

της.

This shall be a glory without *Sun*, or *Moon*, or *Stars*, or any such low or faint appearance as *gift* or *ordinance*, but the *Lord God* shall be the *everlasting light*, and *God the glory*; and light shall cover the earth as the waters cover the sea: light shall not sparkle or be in bright beams as in a *gift* or an *ordinance*, but it shall flow out from the Lord himself, even cover the earth, swallowing up or overflowing all earthly administrations. And it shall be as much *Apostacy* in the *Saints* to go back to that first ministry of the *Gospel-times*, which was the *ministry* to the first *discovery* of that *mystery* hid from ages, as it

would have been in them to have gone back to Jewish Temple and *Priesthood*, &c. And have taken the setting up of those to have been the great and only *Reformation* of *Christ* come in the *flesh*, and as the *Lord Jesus* himself did in his coming in the *flesh* fulfill all these, and destroy nothing, save only as to the *outward* and perishing *nature* of those ordinances and *Rudiments* of the law : So in this his *last glory* to be revealed in the *saints* here, he shall not destroy any of the first ministry of the *Gospel* by *gifts* and *ordinances*, but shall fulfill it ; it being but a *type* of his *glory* to be revealed in the *Saints*, and the former ministry is only destroyed as to that outward *Perishing* part of it.

And this destruction of *Anti-christ*, and the *glory* to be revealed, is the *Prophecy* of the *Prophets*, and *John* in the *Revelation*, and is the sum and substance of all *types* and *ministrations* which were before.

So as all the pretended *Reformations* by *gifts* and *Ordinances*, which tend to a reducing us to that

first *ministry* of the *Apostles'* times, which that of *Presbytery*, of *Independency*, and *Baptism-way* endeavours, is but a building up such things as the *Lord* would have destroyed; it being an administration which he would use no longer, and therefore suffered *Antichrist* to prevail upon it, and the *man of sin* to overcome it, and as *God* to sit in the *Temple*, or in all that outward *form* and *worship*, figured out in that word the *Temple* as *God*, or as *God* himself used to do, when he was pleased to appear there.

And therefore all that *ministry* and *Pastorship* and teaching is not at all upon the account of the first *Gospel ministration*, according to that very *glory* of the *gifts*, and pure *anointing*, by which they did minister as the *oracles of God* and very *truths of God*, as they did then, so far as they *Spake* or did any thing in the *Holy Ghost*: but they now, I mean the *Pastors* and *ministers*, do *Speak* and *minister doubtfully, darkly, uncertainly*, more in the *flesh* than the *Spirit*, not at all in any thing of unction

or *anointing* exceeding any private *Christian*, or distinct according to any *gift* of the *Holy Ghost*, but so far only as they exceed others in parts, wit, or learning, which are upon a lower account of the *Spirit* than the first *gifts* upon that of *Arts and sciences*.

And therefore if *Pastors, ministers, and Christians*, who cannot now minister as the *oracles of God*, nor according to the very *gifts* of the *Holy Ghost* then, will be content to *Prophesy*, as *Christ*

Rev. 11. will only allow his *Witnesses* to do, even all that bear *Witness of him*, in *Sackcloth*, according to that *poor, low, and legal* account and humble condition they are in, it being yet the *time of Antichrist's reign*, not of *Christ's*, and not assume to themselves the *names, Offices, Pre-eminence, glory, obedience, very administrations*, which were then in *power* and in the *Holy Ghost*, both in *Pastor and Churches*,

Rev. 3. and not walk as *full, and rich, and wanting nothing*, when as they are *poor, miserable, and naked*. The

Rev. 3. *Church of Laodicea* being a *figure* of all such, for my part, I then shall

look on all such as in the *Spirit*, and walking humbly with God, and *prophesying in sackcloth*, and waiting for the coming of the *Lord Jesus*; nor do deny but Christians in these *ways and administrations* have enjoyed God sweetly, though they be not such ways as God approves on, though he suffer: as many of the Godly *Bishops* and *Martyrs* did enjoy *Jesus Christ* in their times of *Ceremonies* and *Forms of Prayer*, God still appearing to his, as they are in Christ, not in such or such an outward way or form.

There remaineth two or three choice Scriptures to open concerning this, and they are these:

And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and some Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, &c.

Eph. 4. 11.
12, 13.

And God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers; after that, miracles, then gifts of

1 Cor. 12.
28.

healing, helps, governments, diversities of tongues.

Mat. 28. Go ye therefore and teach all Nations, *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Teaching them to observe all things whatsoever I have commanded you, and lo I am with you to the end of the world.

From all these Scriptures these Conclusions are made :

1. That there is a Ministry of gifts, of teaching, and ordinances.
2. That this is for the perfecting of the Saints.
3. That this is to last to the end of the world.

Now these Scriptures are much mistaken according to such results and conclusions.

The Scripture to the Ephesians, *Eph. 4*, shews only that there was such a Ministry of *gifts and offices*, but not any such continuance of them to the *end of the world*. For where it is said, for the *perfecting of the Saints, &c. till we all come, &c.* that hath relation to the tenth *verse*, or to *Christ ascended*, that he might *fill all*

things; and this of the *perfecting of the Saints*, &c. is only an exposition or clearer interpretation of that tenth *verse*, how he *fills all things*, viz. by *perfecting his Saints* τὸν πληρῶν τὰ πάντα. in the *work of the Ministry*, or that glorious and spiritual administration of himself upon his, to bring them all into the *unity of the faith*, so as he may be *one in them* and *they in him*, the *Lord one*, and *his name one*, which is that *unity of the faith*.

Nor can this Scripture intend any other thing than this, *viz.* to shew first how the Lord *fills all things*, as in verse the *tenth*, and how he set up a *ministration of gifts* in the first discovery of *Gospel glory*, he gave *some Apostles*; and how he himself *perfects the saints* by being their *fulness*, and so *edifies* or *builds up his body*, and brings forth that *unity of the faith*, or one glorious *evidence and revelation* of himself in the whole *body*.

Nor can any other thing bear the weight of such expressions but Christ himself. Who can *perfect the Saints* but *Christ*? Who can

μΕΧΣΙ ΧΑΤΑΡ-
ΤΥΓΩΛΙΕΥ ΕΙ
ΠΑΝΤΕΣ.

τὸν πληρῶν
τὰ πάντα.

εἰς ἑώρητα
τῆς πίστεως.

edify the *body* or build it up but *Christ*? Who can bring forth unity of *faith* but *Christ*? For no *gifts* either of *Apostle* or *Prophet*, or &c. can *perfect the saints*.

1 Cor. 13. 2. 3. Though I have the gift of *Prophecy*, and *understand all mysteries*, and all *knowledge*, and though I have all *faith*, and have not *love*, or *Christ*, who is the *love of the Father*, it profiteth me nothing.

But suppose it were so, that the *Ministration of gifts and offices*, there spoken on, were for the *perfecting* of the *saints* till the *unity* of the *faith* be, what doth this prove to the present *Ministration of gifts and offices* now, or since the *falling away* amongst us, for we have none of them in the pure *gifts of the Holy Ghost or Unc-
tion*, and we must either have all or none; there is no taking these *gifts and offices* in *pieces and parts*, as they do generally, distinguishing them into *extraordinary* and *ordinary*; the *extraordinary*, they say, are *Apostles, Evangelists, Prophets*, and these, they say, are ceased; but *Pastors and Teachers*, they say, are *ordinary*, and re-

main. But where is this distinction to be found in the *Word*? are not all *gifts* of the same *Spirit*? Doth not the Scripture reckon them all equally necessary in the *Church*? Doth it any where speak of *Apostles*, *Evangelists*, *Prophets*, only for the first Age, and *Pastors* and *Teachers* for the Ages after? Doth not the Scripture say expressly, he hath set some in his *Church*? 1 *Cor.* 12. 28, and so reckons according to some order in the *excellency* of *gifts* and *office*, not according to the expiration of some, and the life and continuance of the rest, saying, *Apostles*, *Evangelists*, *Prophets* are to cease, only *Pastors* and *Teachers* remain; but he saith plainly he hath *set* all these in his *Church*, not excepting one sort more than *another*; nay, a *Pastor* or *Teacher*, in the *true* and proper *gift* and *office* was as *spiritual* as the other, *viz.* of the *pure anointing* or the *Holy Ghost*; but *Pastor* and *Teacher* hath been considered in a lower capacity, and *industry*, *art*, *natural parts*, and *learning* have been taken in in after times to the composition of a

Εθέτο δὲ οὐδὲς
ἐν τῷ εἰκότει-
ναι.

Pastor and *Teacher*, and upon this account those *offices* have been thought *ordinary*, which were upon the mere and pure account of the *Holy Ghost*: so as if they will have *Pastors* and *Teachers* only remain, where is the Scripture for excepting the rest, and where are the very same *gifts*? And pure *anointing* of *Spirit* for *watching*, *feeding*, and *teaching*?

And if they will have these *Scriptures* to hold forth such a continued *Ministry* of necessity to the perfecting of the *Saints*, where are all the rest, *viz.* *Apostles*, *Evangelists*, &c. for all are reckoned both in *Eph.* 4, *1 Cor.* 12. 28, and where are those very *gifts* of pure *anointing*? And why so many hundred *years* without these? What hath become of the *Saints* since the first great *fulling away*? How have they been *perfected*? If all these were for that very *work*, and yet not *visibly extant* for so many years? Nay, the pure *gifts* of the *anointing* of the *Holy Ghost* not appearing in any of the most glorious *Reformers*, as *Luther*, who had much darkness,

as in that of *Consubstantiation*, and in his passions to King *Henry*, and in many other particulars of his, &c. and so of the rest, save only they *shone* forth in the more *glory* because of the *darkness* of that *Generation*.

For that other Scripture in *Matthew* 28 : *Go, teach and baptize, and lo I am with you*, it is only (as I take it) and merely in application to the Apostles and Disciples of that *Age* and *Ministration* whom the *Lord* bid *go* and *teach* what he had *commanded* them, and *baptize* into the *name* or *mystery* of *God*, which word *baptize* is a *figure* Christ uses to express the *depth* of a spiritual *mystery*, as in that, can ye be *baptized with the Baptism that I am baptized with*? And he shall *baptize you with the Holy Ghost*, &c. And that phrase, to *the end of the world*, is (if more clearly translated) to the *finishing of the Age*, or that *Age of Ministration*.

πάτας τοῦ;
ημέρας ἐώς;
τῆς συντε-
λεῖας τῆς ἀνώ-
νος.

Some of these things are scatteringly spoken on in other places of my Book, but here more perfectly and clearly.

Magistracy a Power or- dained of God.

THE Magistrate is a power *ordained of God*, an *Image* of the *Power* and *Judgment* committed to Christ; Scripture and the gift of *wisdom, justice, and righteousness* are his *unction* now, as the oil or *anointing* was his *unction* under the Old Testament.

Rom. 13 Magistracy for *form* is not one and the same, but divers, according to the several *polity* of *Nations* and *Kingdoms*, by *Kings* singly, or *Kings* and *States* jointly; as in this Kingdom, or *States* singly, as in the old notions of *Monarchy, Aristocracy, Democracy*, and that each Nation is subject according to its polity and form to the respective government, and that Scriptures clothe and invest that form in its very first *being* and *constitution*, and that *form* receives an *Image of God* upon it, as the first *man*, who as soon as he became such a model of *earth* or *clay* became a *man*, and had the glory of

God upon him, and dominion over the creatures.

These *Powers* and *Magistrates* upon earth are set up for the punishment of *evil doers*, and for the *praise of them that do well*, *justice and righteousness* being that very *line* or *golden reed* by which they are measured, the very *Scales* by which God *weighs* them, *where if they be found too light, he gives their Kingdoms to another.*

All lawful subjection is to be rendered, *honour to whom honour, tribute to whom tribute, and subjection to every ordinance of man for the Lord's sake*; *Prayers and Supplications* are to be made for them, that *we may lead a peaceable and a quiet life in all godliness and honesty.*

Magistracy is set up, not only to be an *Image of Christ* to the *world*, but to administer *Peace and Judgment* to the *world* and *Societies of men*, and more principally to his *people in the flesh*, who while they are *nursing fathers* to them do administer truly, and to Christ in his *people*; when *Persecutors*, Christ still turns their *administra-*

Rom. 8. 28. *tion, though evil in itself, into good for his, all things working together for good to those that love God.*

The high and glorious design of Christ in Magistracy is to open a way in all their kingdoms and dominions for the *Spirit of God* to breathe in, *Kings shall be thy fathers, &c.* and walk in, in such outward administrations as it pleaseth the *Spirit of God* to appear in to the *Saints*, who are in flesh and weakness, and so far as concerns any outward administration of Christ, *Jesus Christ* becomes a subject in his *Saints* to the *power* he hath committed to *Magistracy*, they having power to hinder and further his spiritual *design* so far as it comes forth in the outward man; therefore all power of Magistracy turned against the *Spirit of God* in this appearance shall, and all such Kingdoms and Nations as proceed accordingly, *viz.* to oppose that Kingdom, Power, and Dominion they receive from Christ against him in his spiritual Kingdom, shall be dashed to pieces like a potter's vessel, *Be wise now*

*therefore, O ye Kings, and be in- Psalm 2.
structed, ye Judges of the earth.*

But all such Nations, States, and Kingdoms as shall administer not only judgment and righteousness in the world, but shall bring their *glory and honour* to Christ and his Rev. 21. Spirit in his People, *Peace* shall 24. be within their walls, and *prosperity* within their *Palaces*, *judgment shall flow there like a river, and righteousness like a mighty stream.*

The discerning of Spirits.

THERE was such a *Manifestation of Spirit* given to the people of God in the first *Gospel-times* as they could in the very *unction or anointing* of God *discern Spirits and try Spirits, Ye have 1 John 4. an unction and ye know all things, the same anointing teacheth ye, 1 Cor. 12. to another the gift of discerning Spirits.*

In this Manifestation of *Spirit* were all *False-teachers, Deceivers, 1 John 4. Antichrists, and Hypocrites* judged 1. 2 John 7. and discerned; I will *come to you, 1 Cor. 4. saith the Apostle, and will know, 19.*

not the words of them that are puffed up, but the power.

This *Manifestation of Spirit* is that in which Spiritual men are known and revealed to each other, and have as full assurance of each other in Spirit and in Truth as *men* know *men* by the *voice, features, complexions, statures* of the outward man.

The *Manifestation of Spirit* may be darkened and clouded in Christians sometimes, and hath been in the purest times, when the Disciples did not know *Simon Magus, Demas, Hymenæus, and Philetus*, nor those that went out from them, nor *Judas*.

Acts 8.
1 John, 2.
19.

The *Manifestation of Spirit* hath been much lost and darkened in the Churches for many *hundred years*, since the *Antichristian darkness* was upon them ; and therefore they have judged Spiritual things in a mist, and in much *dimness* and *doubtfulness*, it hath been neither *night nor day*.

For supplement of this *Manifestation of Spirit*, Christians walked by *Candle-light* and *Star-light*, and set up marks and signs of trial

and demonstration in the letter and outward man, so as any hypocrite might appear for a true *Christian*; and therefore most of their way of *Manifestation* hath been from formal *relations* and confessions of faith, and experiences according to the *Law* or *standard* of their own *Spirits*, trying and judging all other measures of grace by their own.

The experience of Christians, who have the *Spirit* of God in them, is very clear concerning the workings and *manifestations* of the same *Spirit* in others, as in *Prayer*, *Preaching*, *Prophesying*, *Conference*, *Conformity* to Christ, *Spiritual conversation*, so as Christians can in a manner say, the *Spirit* of God is here and here, or here I taste and see *something* of *God*; here is a *spiritual* savour, there is none; as in natural things there is such a proportion betwixt the *sense* and *object*, that the *sense* knows and discerns its own *object*, as in *smelling*, *tasting*, *seeing*, *hearing*, so in *Spirituals*; and as there is an *outward*, a *letter*, or *Scripture-Christianity*, by which men are distinguished as *Jew* and

Gentile, as Professors and Profane, as of the visible Church and of the world, so there is in the true spiritual Church, or Kingdom of God in Truth, a more pure spiritual and glorious way of knowing each other according to that true spiritual glory, nature, and light

Eph. 5. 8. *that each walks in, being all children of the day and of the light.*

Mal. 3. 18. *And this is no more than the fulfilling of that promise, then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not; but it is in that day when the Lord makes up his jewels, which is the more glorious revelation of Jesus Christ in the Saints, gathering his people into more unity and glory of Spirit.*

All works and fruits of men, as they are *Christians and spiritual*, must either be *judged and discerned* in the same *Spirit and measure of light and glory* in which they are *wrought*, and from whence they flow, or else it is but a mere *formal, outward, pretended, false, and fleshly way of judging* in those

that so *judge*; and thus the tree is truly and purely known by its *fruits*, and *faith* by *works*: The same *Faith* and *Spirit* shining and discerning, in those that judge the works of their *faith*, who are judged.

And thus we may see how *Synods*, and *Councils* of men, and *visible* Churches have erred in their *judgments* and *discernings* of all others, judging all higher attainments of *light* and *glory*, *heresy* and *schism*; and by this sentencing the Lord himself, and confining him only to their own *measures* and *degrees*, which is that very *spirit* of *Antichrist* sitting in the *Temple* of *God*, and judging as *God*, nay, judging *God* himself according to his other *manifestations* which they see not, nor receive, unless they pretend to be that only *select Apostleship* for *interpretation* and *revelation* of *Scripture*, as the *Apostles*, who were the first *Preachers* of *Scripture*; and this they must do upon their *ways* and *grounds* of *discerning*; but what shall be done to these that *judge* before the *time*, and the *day*, or more full *revelation* of *Jesus Christ*,

the *false Prophet* shall be taken and cast into the *lake that burns with fire*; and these that judge *God* in their *brethren* according to such manifestations as are not in themselves, shall be judged of *God* their *Judge*, even of the *Lord Jesus*, the *Judge of quick and dead*: *Cain* was an *image* of all such, judging his *brother's sacrifice*, and for that was sentenced of *God*.

Principles of War and Peace.

Βασιλεία ἐπὶ^τ βασιλεῶν.
Ἐέννοι ἐπὶ^τ
Ἐέννοι. πολέ-
ιας; ἀνθρώ-
ποιων.

Mat. 24. 6,

7.

1. WAR is the more natural work of the *Nations* of the *World*, who shall, according to *Christ's Prophecy*, be dashing one another in pieces till the last appearance of *Jesus Christ*, there shall be *Wars* and *rumours of Wars*, *Nation shall rise against Nation, and Kingdom against Kingdom*.

2. War is from the *Law* and *Principles of nature*, according to which the *Nations* of the *world* live and are acted, having no *higher a law to raise them, and carry*

them up into more glorious dispensations ; For the *Law* or *Principles* of *nature* dictate thus, *preserve thyself, thy life, thy lands, thy rights, an eye for an eye, and a tooth for a tooth.*

Exod. 21.
24.

3. The true *Christian*, so far as he is in *nature*, and under this *law*, he is *acted* according to the *world*, and to the mere *Principles* of *nature* and *law* ; and therefore it is that the *Christians* to this day are found at the same *work* with the *world*, and *two are grinding at one mill*, two are in *one field*, two in *one bed* ; that is, the true *Christian* and the mere *natural* man are together in one *work*, at one *plough*, in one *bed* or *way* of *Peace* and worldly *rest*, till the *Lord Jesus* be more manifested in *Spirit*, or in his *coming* and *revelation*, and the *one*, or *true Christian*, be *taken*, and the other *left*, the one taken up higher into more *Spirit*, and more of *Christ*, the other left in their mere *nature*, and *legal* principles, and worldly doings.

Mat. 24 40,
41.
ὅσο ἐν τῷ
ἀγρῷ δύο ἐν
τῷ μέλαντι.

μία πάρα-
λαμβανεται.
μία ἀφίεται.

4. The *Jews* were not only a *type* of the *true spiritual Church*, but of the *Christians* under the

lowest dispensation ; and in the model of their armed *Tribes* and

Exod. 13. Generals, as of Moses and Joshua,
Josh. 1. were a figure of the Christian un-

Gal. 4. 2. der *pupilage* and *bondage* to *nature*, and the *laws of nature* ; and

so they were led out against the *Nations*, who were a *figure* of *worldly Tyranny* and *oppression*, to recover their *land of rest*, or such *worldly privileges* as they had in *promise* and *donation* from God.

5. Under the *Gospel* the Lord

Mat. 26. 52. suffered the same *figure* in *Peter*, who walked about with *Christ* in his *fleshly* appearance, with his sword girt about him, and attended his *Person* till *Christ* bid him *put it up again* into his *sheath*, because he was now going out of that dispensation of *flesh* into more *glory*, into the same *glory* that he had with *God* before the world was, and was accordingly providing a more *spiritual dispensation* for them, even the *Comforter* or *Spirit of truth*, all which were a figure of all the Disciples of *Peter's fellowship* and *weakness*, whom the

John 17. 5. Luke 24.

26.

εἰς τὴν δόξαν
ἀντεῖ.

Lord would suffer in an *armed* and *defensive Posture*, till he provided

a more *spiritual Ministration* for them, and a way of more *spirit, light and glory*.

In order to Peace, and Suffering, and Love.

I.

The Will of God.

A CHRISTIAN is most ¹ perfect in the *Will of God*, in laying himself down to *rest* in the *bosom* of such *providence* as the *Lord* opens to him ; for nothing creates *perplexity* and *disquietness* of *Spirit*, but when the *will of man* is in *complying* and in a *motion* distinct from the *will of God*, when the *Spirit of man* moves in its own *fleshly course* and *circuit*, and so runs out into a *dispensation* further than the *law* of present *providence* will fairly allow it : and in this way men study, *plot*, *desire*, *lust*, are *passionate*, *inordinate*, *unquiet*, *unstable*, and like the *troubled sea*, *foam* out themselves ; upon this account, men *lust* and

James 4. 2. *have not, they kill and desire to have, and cannot obtain, they fight and war, yet they have not*; are
 ἐπι βούλεῖτε
 ἐκ ἔχετε.

Isa. 26. 17. *with child, and bring forth wind, and work no deliverance*; they say the *bricks* are fallen down, but we will *build with hewn stones*; the *Sycamores* are cut down, but we will *change them into Cedars*. The *Lord Jesus* held forth another *pattern and figure*, Lo, I come to do
 Heb. 10. 7. *thy will, O God; not my will,*
 τὸ δέλημα
 σὺ.

John 4. 34. *but thine be done; it is my meat and drink to do the will of my Father*; the *Apostle* answers this,
 Phil. 4. 11, 12. *as in water face answers face, I have learned in whatsoever state I am, therewith to be content; I can be abased, and I can abound:*
 αὐτάρκης
 είναι.

1 John 4. *the reason of all is, from the spiritual anointing they receive, by which their understandings are enlightened to see all the various workings and contrary contextures of providence meeting in one point or line, the will of God; so as all things work together for good to those that love God.*

Eph. 1. 18. *πεφωτισμένος ὅφθαλμός.*

Rom. 8. 28. *πάντα συνεργεῖται ἐις ἀγαθόν.*

2.

God changing Dispensations.

THE Christian is most at *peace* ². when he is willing to be gathered up by *God* from such *ways* and *ministrations* below as he hath lived in formerly, if he see *God* clearly in it, for *God* hath his times of *letting out*, and *winding up*, of using such or such a *ministration*, and then breaking it, and laying it by, and appearing in other, and we must not *limit* the *Holy One of Israel*, nor fix him always upon the same *point* of dispensation, he went out from his *Tabernacle* into his *Temple*, from thence into the *flesh of Christ*, and so into *ordinances*, and *gifts*, and *graces*, and *Spirit*; with the *Jews* he was in *war*, in *peace*, in *captivity*, in *deliverance*, or return; and in this exchange of dispensation, *God* reveals and shines forth his *wisdom*, *glory*, and *power* upon his and upon the *world*, which wisdom,

power, and glory being in that fulness and infiniteness in himself, cannot appear in one *globe* and *ball* of *glory* below, upon this *Creation*, but as in *parts*, and *scattered beams*, and *divers workings*; and therefore *John* saw the *Lord in a vision* like a *Jasper* upon a *Throne*, and a *rainbow round about the Throne*; which *rainbow* is a *glory* of many colours, or a *figure* of the *glory of Jesus Christ* in many appearances of things below.

Rev. 4. 3.
τοῖς χύταροις
τῷ Σπουδῇ.

3.

The Law of Nature and Grace.

THE Christian is one who should live in an higher region than *flesh* or *nature*, and when *God* saith *come up hither*, he shall live there, even in *Spirit* with him; so as though *grace* destroys not *nature*, yet it *perfects* and *glorifies* *nature*, and leads it out into higher and more excellent attainments, than it can find in itself; *nature* lives by this *law*. Preserve

thyself, thy life, thy lands, thy rights and privileges, avenge thyself, an eye for an eye, and a tooth for a tooth, and love only thy neighbour: Grace lives by this law, Deny thyself, forsake lands, life, houses, take up the Cross, if he take thy cloak let him have thy coat also, love thy enemies, bless them that curse thee; when thou art reviled revile not again, when thou sufferest threaten not.

Mat. 5. 38.
Lev. 19. 18.

Mat. 5. 40.
44.

1 Cor. 4.12.
1 Pet. 2. 23.

4.

The Gospel Method of Victory.

SUFFERINGS are ways of victory in another *method* and *form*; he that conquers under persecution, receives in the *enmity*, *wrath*, and *opposition* of his enemies into *himself*, and there *quenches* it and *destroys* it in *Spirit*; for the *Christian* being one with the *Lord Jesus*, *flesh of his flesh, and bone of his bone*, is partaker of that *power* and *glory* which was in *Christ*; and through him

Eph.

Rom. 8. (who hath overcome the *world*) we
 1 John 5. 4. are *more than conquerors*, and this
 1 Cor. 15. is *our victory, even our faith*; and
 Heb. 11. the *strength and life* of Christ is
 shed abroad through all his *People*,
 so as *death* hath no sting for them,
 and the *grave* no victory over them,
 the *violence of fire is quenched,*
mouths of lions stopped, kingdoms
subdued.

5.

*How Resistings in some are
 of Flesh, and of the Law
 of Nature in others.*

RESISTINGS are ever from
 Rom. 8. 28. want of *conformity* to the
 will of *God*; and though *God* or-
 der and dispose all the ways of *man*,
 and act them to his own *purpose*
 and *glory*, yet the *weakness* and
 selfish courses of man are no way
 excusable because of that, for man
 acts from a *principle* of his *own*,
 and of *flesh* contrary to that *re-
 vealed* and *manifested* providence
 that God held forth to him, and in
 that he *originally* and *naturally*

departs from *God*, and becomes a *god* unto himself, judging *good* and *evil* for himself, which is the *tasting* of the *forbidden tree*, and *seeks out many inventions*.

Thus it is in some, yet in others it is from that very *law of nature* and *self-preservation* under which they live and are acted.

6.

The Advantage Christians have of Bondage.

THERE are times of *bondage* which *God* hath for *his*, and through which they must pass into more spiritual liberty and enjoyments of Jesus Christ; for God hath this design, to increase his *Gospel* by scattering such as profess it amongst other people, that the *earth* may be *filled with knowledge*, and to make his own *fulness* the portion of his *people*, and to carry them through some conformity to the *flesh* of Jesus Christ, even the *fellowship of his sufferings and death*, which is most *spi-*

Acts 8. 1,
2.

ritual, as it is most *inward*, and in *Spirit* or *sinful flesh*, but as it is more outward and carnal, as in persecution; so it is a *figure* or *image* of the more *spiritual*: and further, the *bondage* of God's people, according to this account I speak on, is in the type of the *Jew's* bondage, when the *Chaldeans* were to take *Jerusalem*, *Jeremiah* told them, *he that goeth forth to the Chaldeans shall live*, and shall have his life for a prey; and go forth, says he, to the King of Babylon's Princes and live; but if ye stay in the City, ye shall be consumed, which is a *figure* or *shadow* of abiding longer in any *dispensation*, or *way*, than God is clearly in it, and his *presence* appears upon it.

7.

Upon what Account the purest and freest outward Liberty is.

THE People of God shall receive their best and purest outward liberty upon another ac-

count than their own *strength, design, and activity*, and that is by these ways.

The *glory of Christ* and the *light of God* shining more in their *faces* and *outward man*, the *nations* shall bring their *glory* unto them, and shall take hold of the *Skirt of him* Zech. 8.23. *that is a Jew*, and say, we *hear that God is in you*.

The *meekness, peace, love, and righteousness* that shall appear from them, as *beams* from the *Sun*, shall much prevail upon the world, which are those only *graces* that the world can *love* and be enamoured on in God's people, for they are *graces* that go out to the *blessing, and prosperity, and preservation* of the *world*, and in such a *dispensation* as this, it is, that all men *love God*, because he appears to them in *things* of their own *nature*, his *Sun shining* upon the *unjust*, and his *rain* upon the *wicked*, and in such a *dispensation* it is that men shall *love* the people of *God*, while they *shine* upon them in such *things* as they can *bear* and *love*; though still according to another *Revelation* of *them*, or *manifestation* of

Mat. 5. 45.

God in them, they shall be hated, as they do *God* himself.

And the other way for liberty is the *power of God* upon the hearts of *Princes* and *nations*, of which *Cyrus* and *Darius* were figures: *Jer. 52.* and the King of Babylon lifting *up the head of Jehoiakin*.

And that other way is the *Spirituality* of God's people, raising them from the love of worldly Interests and Engagements, save only for *righteousness* sake, and the *good of nations* in *administration of judgment* and *peace*, and when *Christians* appear to the *world* more disengaged from the *love of power, Dominion, Riches, earthly glory*, and the nations find them not in their own *ways*, nor desiring to live with them in their *borders* and *fruitful plains*, nor seeking their *vineyards*, nor plucking *apples* from their *trees*; their *jealousy, revenge, enmity*, in part and *persecution* shall cease towards them; the other way is, *God* shall make *Jerusalem* a *burthensome stone*, and a *cup of trembling to all nations*, they shall be weary of afflicting them, because of the *affliction*

that shall come upon them where they are carried away *captive*; and the *Philistines* were a *type* of this, when they found the *Ark of God* plaguing them with *Emrods*, and they were to send it away with an *offering*.

8.

A Word concerning Heresy and Schism.

SOME books have been writ against me and I have been silent, and was rather willing to sit under the shadow of another's *contradiction* and *reproach*, than to reply, till *God* by his *Spirit*, in the hearts of such as did oppose, might bring forth *my righteousness as the noon day*; and then we, who had been enemies through the several measures of *light* we see by, and judging each other rather in *flesh* than *Spirit*, might rejoice and embrace as *brethren* in the *unity* of the same *faith*; and I saw further, that in books of controversy I left my adversary still upon some account with me for *passion* and

recrimination, as all others do on all sides, whom I see write ; therefore I rather made it my choice to

Isa. 26. 20. enter *into the chamber* (or retirement of Spirit) and *shut the door upon me till the indignation be over-past* ; for we can set but *letter to letter*, and *Scripture to Scripture*, and *argument to argument*, and *interpretation to interpretation*, and nothing can be judged till the *day or time of more revelation of truth*, till the *Holy Ghost and fire* sit upon *each of us*, trying every man's *work* of what sort it is, and *burning up* that in us which is *hay and stubble* ; for writing *book after book* in such a *line of Replies and Rejoinders*, hath usually more of *man* than *God* in it, and *we seem to say with our lips we will prevail, our tongues are our own, who is Lord over us?* I am not against contending for truth earnestly, but that is in *Spirit*, not in *flesh*, nor *passions* ; and I know well that the *Spirit of God* is flowing in, and is a *fire* in the *bosom*, but still as a *refiner's fire* trying and *purifying*, not *scorching* nor *burning up* that which is *pure* and

spiritual in one *another*; and I know some allowance there must be on all sides to *infirmities* and *darkness*, and several conceptions of *truth* in all, which yet hath not been; and I know not any of us that either *preach* or write on *Scriptures* in such a *light of Spirit* as the *Apostles* writ the *Scriptures*.

Heresy.

HERESY is a *choice*, in the *allegoris.* signification of the *word*, and in the *application* of it in *Scripture*, it is a *choice* of some other *thing* for *truth* than is *truth*, by those who seemingly received *truth*, though after they make another choice of that which is contrary to *truth*.

Heresy, which was judged by the *Apostles* accordingly, was a *choice* of some *thing* contrary to the *faith* and *sound doctrine* of *Scriptures* delivered by *inspiration*, or in *Spirit* and *Truth*; so as *Heresy* is something against the very *Doctrine of Faith* in the *Word* or Mark 7. 9. *Scriptures*, not against any *inter-*

pretations, doctrines, conclusions, glosses, Comments, or Preachings of men, who speak not Scripture, nor the word of truth originally nor infallibly, as the Apostles did; but so far as that is the very Scripture they speak, and so far as they speak the truth in Jesus; and in the Spirit of God, else they teach for Doctrines the Traditions of men.

Schism.

SCHISM is a breaking off, a renting or dividing from *Christians* who are in an outward profession of truth, and in an outward *fellowship of truth*.

Now there may be *Schism* in visible Churches or fellowships of Saints upon this account, but there can be none in the true *body of Christ*, or the *spiritual Church*, which is baptized by *one spirit into one body*, for they *that are joined to the Lord are one Spirit*, and they are *made perfect in one*; and so far as they are in that *one Spirit* cannot be *divided*, nor can suffer any *Schism*; so as the dividing

from *men* merely, or the *fellowships* of *men* merely, or the *errors* of *men*, or departing into higher *attainments of truth*; while the rest of the visible fellowships sit still, is no *Schism*, for if so, the *Protestants* were a *Schism to Rome*, and *Presbyterians* to *Bishops*, and all that go on from *faith to faith*, from *glory to glory*, to the rest whom they leave behind.

9.

Truth.

THERE is but one *Truth*, and that is *Jesus Christ*; *I am* John 14.6. *the way, and the truth*, and he is *Truth* in the *original or pattern*; and we see nor know no more *Truth* than we *see and know* in him, this is called the *truth as it is in Jesus*: For *Jesus Christ* is the *Alpha and Omega* of all things, and comprehends all *essence, and form, and life*, and *Spirit* of things in himself; and all things of this Creation are but *Shadows and Images* of this *Truth*, and the outward *forms* of that *glory*; this *Truth* makes *free*,

that is the *operation* of it; and therefore so much of *Truth* or of *Christ* any one knows or receives, so much *freedom* or *liberty* they receive, and so much they are *delivered into the glorious liberty of the Sons of God*; and where the *Spirit of the Lord is, there is liberty*: And therefore as *Truth* is in any, so is *spiritual liberty*, and the *Spirit of bondage* in them passes away, and such are disburdened of the legal *terrors, fears, of the lies, delusions, false conceptions, traditions* under which they have lived as they grow up into *Truth*; the *Spirit of Truth* only *teaches* and reveals this *Truth*; and opens those *treasures of wisdom and knowledge* which are in *Christ*. *Truth*, though it be but one, yet it shines forth in many *streams of glory*, and opens like *day*; in Jesus Christ this variety of *truth* appears that *truth, or glory, or true brightness of God*, and all that *truth* of this *Creation or forms of the world*; and all *truth of Letter, or Scripture, or outward Ordinance* is in its pure *Essence and Spirit* in Jesus Christ; *Truth* gathers up men more into Christ from the *flesh*

and loose vanity of the world ; and therefore we are said to have our *loins girt with truth* ; the *girdle of truth*, as it were, binding us up, and keeping close in Spirit to the Lord ; there is a *fulness, settlement, and establishment in truth*, as in things of this world ; there is a far more *solid* and *real* enjoyment in the *substance of things* here than in their *shadows, counterfeits, or pictures*, because there is a *nature, or Spirit and life* in that thing to be enjoyed, and answers the Spirit and life of him that enjoys, by communicating something substantial, *solid, and proportionable* than *images and shadows* are. So it is in the *truth, Jesus Christ*, in whom is *life*, and more *excellent, glorious, and spiritual form, or life*, exceeding the *nature of things* here, and communicating more *true and solid glory*, than all things here, which are but as shadows to that, as other things are shadows to them ; therefore, says *David*, *I shall behold thy face in righteousness ; I shall be satisfied when I awake with thy likeness*, as if the *face or likeness of God*, which is *Jesus Christ* the

image of the invisible God, could only satisfy; and the soul in such a prospect of *light* and *glory* is truly awakened, till when, it is but asleep and in *dreams* and *visions* of its own *spirit*, all the life and discoveries of *sense* and *reason* being but *dreams* rather than *true* awakenings; and therefore the more any one hath seen of *truth* in *Jesus*, the more *spiritually* and *highly* they judge of all outward things, being not satisfied in the mere *letter* or *form* of them, but in the *spirituality* of them, and true life of them, which is *Jesus Christ*.

The Mystery of true Christian Liberty from God, not from Man, or the Power of Men.

WE have hitherto filled much paper with *Scriptures*, *Reasons*, and *Arguments* for *Liberty* of conscience, and thus far it hath been well in order to the *peace* of those whose consciences in *outward things* run *cross*, *contrary*, and *destructive* to others, both in *rule*

and *practice*, so as when *Christians* are under several *forms* and *administrations*, and these diametrical, or opposite to each other, and mutually *contradicting* and *expelling* each other, here can be no *Peace* nor *Preservation* of all, but from an *indulgenc*y or *liberty* in all ; and this is such a *liberty* as *men* may give to *men* ; this is the *liberty* of the *outward man*, and is upon the old *legal*, and *first Gospel* or *New Testament* account, as in the mere *letter*, as in those *Scriptures* ; but this is yet below the true *Christian Liberty*, and a *mystery* *unwritten*, which is *originally* from the *Spirit* of *God*, and is merely *spiritual*, and works from a pure enlargement of *Spirit*, and a true *spiritual Prospect* of all *outward things*, which is an *image* of that *liberty* which is in *God*, who appears under his several *forms* of *Creation* *pure* and *holy* in *himself* or his own *nature*. But this is a *mystery* yet, and a *land* of *peace* and *purity*, not yet clearly discovered ; nor the *right inhabitants* of it, but to some ; and this *liberty* will further appear as

the *Lord Jesus* is more and more revealed in the *Saints*, judging the world in *Spirit*, and reigning over the *tyranny* and *power* of men in a *glory* of *Spirit*, which shall *judge* and *torment* their *adversaries*, while they shall triumph over all the *practices* in the *flesh* against them.

A Discovery of the highest Attainment of the Protestants generally in the Mystery of Salvation.

Gen. 1. *A* *DAM* was the first *man*, created after *God's own image*,

1 Gen. 2. he was a *public person*, and ^{1 Cor. 15. 48.} *sin* entered upon *all*, and

Rom. 5. *death by sin*; the *Law* was after-

12. ^{Exod. 20.} *wards revealed by God to Moses*, wherein was a *copy* of that first

Rom. 5. *image or righteousness* from whence *man* fell, and under the *condem-*

12. *nation* of which all *mankind* were by *nature*, or as born of their first *Parents*.

The way of life or salvation, which was revealed to be a way

Rom. 5. 19. out of this *condemnation and death*,

was by *Jesus Christ*, the *Son of God*, born of a *Virgin* in the *fulness* of time made under the *Law*, and fulfilling the *Law*, bearing *our sins*, crucified, *dead*, *buried*, and *risen*, *ascended*, and *entered* into *Heb. 9. 26, 24.* *glory*, and sitting at the *right hand* of God, making intercession *for us*; and by the *Preaching* of this *Jesus Christ* in the *Ministery* of the *Word* which he hath set in his *Church*, a true and lively *faith* is begotten in the hearts of men, such as are *elect* or *chosen* in *Christ* before the *foundation* of the world was laid, not from any *works* foreseen, but of God's mere grace; and by this *faith* so begotten, they apply *Jesus Christ* and all his *merits* to *righteousness* and *justification*; and through this, and the sanctified use of all other ordinances of God, as *Preaching*, *Prayer*, *Sacraments*, the regenerate are more and more sanctified, and so built up in *graces of faith*, *repentance*, *love*, *new obedience*, and made to persevere through the power of God unto salvation: Nor is the *Ministery* of the *Law* useless in this, the *Law* being a part *Rom. 8. 3.* *Luke 24. 46, 26.* *Eph. 4. 8, 9, 10, 11.* *Rom. 10. 17.* *Eph. 1. 4.* *Eph. 2. 8. 9.* *Rom. 3. 22, 28, 25.* *1 Cor. 1. 18.* *2 Pet. 1. 5, 6, 7.* *Gal. 3. 24.*

of this *Ministry* to bring men to Christ, or to make them seek out for *mercy*, they discerning their misery by the preaching of the *Law*, it being God's usual method in Scriptures not to offer the *Gospel* without this *preparatory* of *humiliation* and contrition ; and men so *humbled* and wounded by the *Law* are only fit for the *mercy* of the *Gospel* or of *Jesus Christ*.

Mat. 11. 28. *This Jesus Christ* they believe to be one ascended according to that *body* he appeared in, and sitting at the right *hand of God*, and in the figure of *glorified flesh*, according to which all the *Saints*

Act. 1. 11. 1 Cor. 15. shall be glorified in their *souls* and *bodies* ; and in *Jesus Christ* thus glorified in *flesh*, and entered thus into his *Father's glory*, they believe ; and to the Lord *Jesus* in this *figure* and *form* of glory without them they are carried out in *faith* ; and through *Jesus Christ* thus they believe that they are *justified*, and through the *Spirit* of *God* in this *Jesus Christ* they are *sanctified*.

Of Faith.

FAITH, they say, is a *grace* wrought by the *Spirit of God*, whereby a *believer* rests upon Jesus Christ for *justification*, and this they call *faith of adherence*; and when this *faith* works through love, *obedience*, *self-denial*, and other *fruits*, they call it *faith of assurance*; for, they say, *assurance* is obtained through the *Spirit of God* bearing witness in promises and *good works*, as well as by itself; and *faith*, working thus, is *sanctification* too, or *holiness* wrought by *graces*.

A further Discovery as to Free-Grace.

THEY believe Jesus Christ ascended in the *body* accordingly, and glorified in *flesh*; and through Jesus Christ thus ascended, and sitting on the right hand of *God* in this *figure* and *bodily form*, they accordingly conceive all *graces* of *Spirit* to flow forth

into the *Saints* in *faith, love, obedience, &c.*

But they look not on *justification* as flowing from *Christ* acted upon by the *faith* of a believer first, and so a consequent of *believing* or of *faith*, but an *antecedent* or going before *faith*; they hold *Jesus Christ* to be *righteousness* and *justification* to a *sinner*, and that all are *justified* before they believe or *repent*; *faith* and *repentance* are fruits of *righteousness* or *justification*, *Christ* being given to open the

Luke 4. 10. eyes of the blind, and to bring the prisoners out of prison, &c. and that all such *righteousness* and *justification* clothes the *sinner* so completely through *God's imputation*, that all *sin* is done away like

Ezek. a thick cloud, and none imputed to believers; Christ hath taken away

1 Pet. 2. 24. all sin by his offering up one sacrifice once for all; and that faith in

Heb. 9. 24, 26.

the believer doth nothing, no not instrumentally as to justification, but as by way of revelation and manifestation of that justification: Hence it is that they affirm no believer ought to pray for pardon of

sin, being a *righteous* person, at once in *Christ*, and *wholly pardoned*; but all this *righteousness* and *justification* they take upon the account merely of *God's imputation*, of *Christ* without us, or in heaven, who calleth *things that are not* as if *they were*; and they look upon all *works* and *duties*, &c. as *works* flowing from *love*, and from *justification* or *righteousness*, not directed to *justification* or in any order to it; we *believe, repent, love, and obey* (say they) not that we may be *saved*, but because we are *saved*; and any other *way of believing, obeying, &c.* they look upon as *legal*, and not so purely *Evangelical*; and they hold forth all the work of *justification* and *righteousness* to be of mere grace, and that all *Gospel promises* are *free*; and *Christ* is freely offered to *sinners* as *sinners*, in the *Ministry* of the *Word*.

So as their highest attainment is this, that God doth all to *sinners* in mere *grace*; that no *sin* is imputed to *sinners*, but they are pure only by *imputation*; and so no

Ezek. 16.

6, 7, 8.

Eph. 2. 6.

8, 9.

1 Cor. 1.

30.

1 Pet. 2. *believers* are punished for *sin*, but
 24. Isa. 53. 6. from *sin*: and all works of grace
 Luke 1. in a believer is because they are
 74, 75. saved, or pardoned, not that they
 may be saved or pardoned; and
 2 Cor. 5. all they are to do is from *love*, not
 14. from *bondage*, or from a mere *out-*
ward Commandment; and the
 Matt. 9. *Gospel or grace of God in Christ*
 13. 1 Tim. 1. is *free*, and in *free promises*; and
 15. so to be *preached to sinners*, as
sinners.

See Confes-
sion of
faith made
in this As-
sembly.

Confes-
sion of
the seven
Churches.

Articles of
the Church
of Eng-
land.

They, commonly called Presby-
 terians, Independents, Anabaptists,
 &c. hold all points of doctrine, as
 to *justification*, *sanctification*,
faith, &c. the *ministry* of the
word and *Sacraments*, which they
 call *means of salvation*; all these
 hold alike with the *common Pro-*
testant; this being the sum of the
Articles of the Church of England
 made by the *Bishops* and con-
 firmed by Queen *Elizabeth*, King
James, and King *Charles*: and
 there hath been no *Reformation*
 further, nor any higher attain-
 ment in these things, than the Bi-
 shops made, and the *Synod in Eng-*
land formerly.

And all the *Reformation* that hath been endeavoured, hath been only in some outward things, as *Discipline* or *Church-government*, and some outward ordinances of *Baptism*, and the *Supper*, not any purer or more glorious discoveries of *God*, or the *Spirit*, or *Jesus Christ*, or our union with the *Spirit*, or *glory*, as to *spiritual* things, or *Christ* risen, but as to *Christ* in the *flesh*, or under the *law*, of which these *ordinances* were a *sign*.

A Discovery as to the general Point, or Christ dying for all.

THEY say the Scriptures hold Rom. 5. 12. 19. 2 Cor. 5. 15. John 3. 16. 2 Pet. 3. 9. forth all *sinning*, and *Christ* *dying* for all, and the *promises* of *Christ* generally to *all*, upon *condition*, and *exhortations* to all to *repent*, *believe* and come to *Christ*; and therefore conclude the Lord *Jesus* or *second man* was given from the *Father* to give a price of

redemption for all those who fell in the *first man*; and those, they say, were all *mankind*, and with Christ a *Ministry of reconciliation* and *graces* to all that will not wilfully *reject*, or *refuse*, or put

Mat. 23.

^{37.}

2 Pet. 3. 9.

by the *offers of grace* and *salvation* so tendered, but remain *passive*, and so far as in them *lies*, not

John 1. 11.

oppose the *Spirit* and *means of grace*, though they acknowledge they can do nothing of themselves to obtain *faith* or any other *work of salvation*, but all that is merely of the *Spirit of God* working in those who are *called*; and upon these general terms of *grace* they affirm also the *election* of some which they conclude from that *work of God* in them who are *called of God* through the *means of grace*, they not *resisting* that *call*, or present *offer of grace*.

2 Pet. 3. 9.

And this they say is the *Gospel of salvation* preached to *all*, which *all* may *receive* if they *resist not*.

The last Discovery, and as some say, the highest and most glorious, concerning the whole Mystery of God to Men, and this Creation.

GOD being infinitely *one*, yet in a three-fold manifestation to us, of *Father, Son, and Spirit*, would make out himself in an *image* in this *Creation, or nature*, and therefore he takes to himself *one part* of it into *union to himself*, according to one *way of manifestation*, called in Scripture *light, love, grace, salvation, father, bridegroom, glory*, and that part of *nature* which enjoys *God* in this manifestation of *grace or salvation*, is called the *Angels, the Saints, the Elect, the Son, the Tabernacle of God; the new Jerusalem, the Temple, the Spouse.*

Psal. 36.9.
1 John 2.8.
1 John 4.8.
Tit. 2.11.
1 John 3.1.
John 3.20.
1 Pet. 1.12.
Heb. 1.7.
Eph. 1.14.
1 Cor. 12.
12.
Rev. 21.2,
3.

He takes to himself the other part of the *Creation*, and there he is *present*, but not in this way of *grace and light*, but of another

manifestation called *law, justice, wrath, everlasting burnings*; and these are called *devils, wicked men, flesh*, which live in *God*, and subsist in *him* as *creatures* in their *being*, but not in his *grace and glory*, not in that *manifestation* of his, the *light shining in darkness, but the darkness comprehending it not*.

This is the *mystery* *God* is in, as to this *Creation* and the brighter part of it, as to *Angels, Saints*; and to the darker part of it, as to *devils* and *wicked men*; and *all* that *God* doth here below, under the *Sun*, is to *preach* this in several *ways or ministrations*, as in the *appearances* of this *Creation*, in *light, and darkness, and in the Scriptures*.

The *Scriptures* are no other than a way or ministration by *letter* of this *mystery*, and all the *passages* there, from the first *man* to the *second*, from the *Old Testament* to the *New*, with those two very *appearances* of the *two men or Adams*, were but a *ministry or way of God* to signify or *figure* this *mystery*; and so all the *rest*

we read of, as of *Cain and Abel*, Gen. 4. *Isaac and Ishmael, Jacob and Esau*, Gen. *Israel and Judah, Saul and David*, 1 Sam. *Judas and the Eleven, Christ and Antichrist*; and thus these set forth and *figure this mystery*.

They say *Adam* was a way by which God preached first to *man*, and was not the first *man* in whom all stood and fell, but a way by which this *mystery* of *God* was made to appear first to the *Creation*, and *Adam* held forth *nature* or a part of this *Creation* in communion with *God* as to *grace* and *love*, while he stood, and another part of the *Creation* or *nature* out of communion with *God*, as to *love* and *grace*, but in communion or union to *God*, as to *law* and *justice*, or *wrath*; and thus they interpret those *Scriptures* of *man's* first *glory* and *fall* less in the *very letter*, and more in the *mystery*, and according to *Adam*, in this two-fold *state*, were all the rest, *Cain and Abel, &c.*

They say that *God* in the *Old Testament* preached this *mystery*, though more darkly, and in *shadows*, as in the *law*, and *sacrifices*, and in the *children of the bond-*

Gal. 4. 21,
23, 24, &c.

woman, and of the free, of Israel's walking with God, and apostating.

And that the *Gospel* or *fulness of time* of the *clearer* discovery of this *mystery* was the *Lord Jesus himself*, or *God manifest in the flesh*, or as in *one man*, a *figure* of the *whole mystery* as to *grace and love*, or *God in flesh*, or in his; or of *God* in that other *part* of his *Creation*, his *Church* or *Saints*: And all that *God* did in this *single and particular* manifestation in *flesh*, as in *one man*, was only a more full, clearer, excellent, and spiritual *Ministry* of the *mystery of salvation*; therefore *Christ* is called a *Minister*, one *sent*, an *Apostle*. And all that *Christ* did

Luke 4. 18. from his *childhood* to his *crucifying*, *death*, and *cross*, was a *discovery* of *God* by this *figure* in the *whole mystery*, how *God* is in all *his*, and how he *works*, and hath his times of *law*, of *graces*, and *Gospel*, of *crucifying* and offering up all to *death* through the *eternal Spirit*, which is the *blood* of

Heb. 9. 14. the everlasting *Covenant*, or *Seal*, whereby *God* *witnesses* to his people that he is their *God*, and they

his people, by killing all the strength and life, and power of the first Creation, and carrying it up into a more excellent and glorious life, his own Spirit.

And so all Christ's *birth, growing, submitting to ordinances, crucifying, death, burial, resurrection, ascension*, were so many discoveries as to us in the *flesh*, of the *whole mystery of God in the Saints*, made out in these parts and *degrees*, and several *ages and conditions*, to shew how God weakens and brings to nothing the *life of nature*, or of this *Creation* in which he will dwell and make his *Tabernacle*, and carry it up into a higher and more excellent *life*, even himself and his John 17. own *glory*. 22, 23.

So, as they say, all that is spoken of *Christ*, as in that *person* that was *born of a Virgin*, who was *circumcised, baptized, crucified, dead, and buried, risen, and ascended*, is spoken in *figure* of the *whole nature* into which God *enters*, or is born into the *world*, and so takes our *nature* along with him through several *administrations* into *glory*.

So as the sum of all is this, that

the Lord takes our nature or this whole *Creation* into *union* with himself, and is *present* with it, in two ways of manifestation, of *grace* and *salvation*, of *Law* and *Justice*; and thus God is present with the *Angels* and *Saints*; with *Devils* and *wicked men*; and *Adam* and *Christ* are the two *eminent* and *principal* *administrations* of this *mystery*, and all the rest from *Cain* and *Abel*, through all the other several *persons*, *ordinances*, and *ministries*, as of *Prophets*, *Apostles*, *Anti-christ*, are but divers *administrations* or *discoveries* of this; and all *ordinances*, *gifts*, and *graces* of the *Spirit* are but weaker appearances of this *mystery*, and such *ministrations* as the *Spirit* of *God* administers in our *nature*, till it be *glorified* in a *higher glory*: when that which is *perfect* is *come*, that which is in part *shall be done away*; God shall be unto us broad *rivers* and *streams*, where shall *go no ship with sails*, nor *galley with oars*.

*An additional concerning
Antichrist and the Mys-
tery of Iniquity.*

THESE Scriptures hold forth
a description of Antichrist.

There shall arise false Christs Mark 13.
and false Prophets, and shall ^{22.}
shew great signs and wonders.

—*Except there come a falling* 2 Thes. 2.
away first, and that man of sin be ^{3, 4, 9.}
revealed, the son of perdition, who
opposeth and exalteth himself
above all that is called God, or
that is worshipped ; So that he as
God sitteth in the Temple of God,
shewing himself that he is God.

—*Whose coming is after the*
working of Satan, with all power
and signs, and lying wonders,
and with all deceivableness of
unrighteousness.

And as ye have heard that An- 1 John 2.
tichrist shall come, even now there ^{18.}
are many Antichrists.

And I beheld another beast Rev. 13.
coming up out of the earth, ^{11, &c.}
&c.—

And he doth great wonders, so

that he maketh fire come down from heaven—

And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do.

And he causeth all, both small and great, &c. to receive a mark in their right hand, or in their foreheads.

The great whore that sitteth upon many waters.

Rev. 17. 2, 3 &c. *I saw a woman sit upon a scarlet-coloured beast, full of names of Blasphemy, having seven heads and ten horns, and the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations, and upon her head written, mystery Babylon the great. And I saw the woman drunken with the blood of the Saints.*

John 4. 3. *And every spirit that confesseth not Jesus Christ coming in flesh—is that spirit of Antichrist.*

From all the *Scriptures* and the *revelation of the Spirit of God*

concerning the *mystery of iniquity* these things will arise.

That the mystery of iniquity or Antichrist is a false *Christ*, or false *anointed one*, that is, when any other thing but the *Lord* himself is in the *place or office of Christ* unto us, either our own *righteousness*, as our *Priest and Sacrifice*, or our own *wisdom, wit, or reason*, as our *Prophet, and Teacher, and Interpreter of spiritual things*.

*anti pro
vice or
adversus.*

And this *mystery of iniquity*, or *Antichrist*, is from a *falling away* first, that is, from a departure from God, and the life and light of God, and *dependency or subsistence in God*, that is, when *man*, or the *spirit of man* will subsist of itself, live in itself, and be *wise of itself*, and *worship of itself*, and be *righteous of itself*; this is the *man of sin*, or *son of perdition*, or *flesh* which *God* will *destroy*; and this *Spirit of Antichrist*, or *man fallen* thus from *God*, sits in the *Temple of God* as *God*; that is, is in all *forms of worship*, and there *lives, and reigns, and rules* the whole *man* into a *fleshly obe-*

dience ; and his coming or appearances are as *Satan*, that is, in *spiritual* wickedness, *transforming* himself into an *Angel of light*, *teaching*, *interpreting*, *revealing* the *mysteries* of *God* in carnal *reason* and *wisdom* by natural *parts* and *arts*, not in the pure *Spirit* and *anointing* of *God*, and so performing all things, in order to *God* and his *worship*, and *communion* with him, by lying *signs* and *wonders*, and *all deceivable-ness* of unrighteousness ; for while the *spirit* of man, in its own *wisdom* and *power*, acts in the *pre-tence* of *God* and to *God*, and in the mighty *working* and *power* of *Satan*, it doth bring forth *signs* and *wonders*, even things *wonder-ful* in the *eyes* of the *natural* man ; and such things as are very *signs*, very *images*, and *shadows* of *Spiritual* things, though not the things themselves.

And the *appearances* of this *man of sin* are many and divers, therefore called many *Antichrists* ; and as this *man of sin* opposes the *Lord Jesus* in *spirit* and *light* he is called the *beast*, that *ascends*

out of the *earth*, or the lowest part of the *Creation*, the *flesh*; and by the *fire* or *fleshly* counterfeiting of the *Spirit*, which he works in the sight of them that dwell on the *earth* or of those that are in the *flesh*, he *deceives*; And yet such is the *power* of this *beast* or this *spirit of flesh*, as it constrains *men*, and *compels* them, and overcomes them wholly to its own *power*, making such in whom it reigns to receive a *mark* in their *hand* and *foreheads*, that is, to *own* and *profess* this *fleshly wisdom* and *actings*, and to practise and put forth the *power* of it against *Christ in Spirit*.

And this is that *whore* too, for when the *spirit of man* is departed from *God*, and the *life of God*, it is become an adulteress, having left its *first love*, or *husband*, which was the *Lord* himself, and sits upon a *beast*, even upon the *flesh*, a *beast of scarlet colour*, that is, *bloody* and *persecuting* the precious and spiritual appearances of the *Lord Jesus*, and this is a *beast of seven heads and ten horns*, which *heads and horns*

are but figures of carnal *wisdom* and *power*, and the *seven* and *ten* figures of *perfection* and *completeness*, as to the *man of sin*; for the *number* of the *beast* is the *number* of a *man*, and yet his *number* is but 666, that is, is but a *number* of *weakness* and *imperfection*, and *work*, or *bondage*; not the *number* of *God* or of *seven*, which is *perfection* and *rest*.

And the *whore* is adorned with *gold* and *pearl*, which are those *excellencies* of *nature* and *forms* of *worship* and *Scriptures* with which she *decks* herself, and is adorned as a *counterfeit spouse* of *Christ*, and upon her *head* is *mystery*, that is, all this appearance of hers, even her *highest* and *choicest*, her *head*, is *mystery* to all, who are made drunken with the *cup* of her *fornications*, or spiritual *whoredoms* and *idolatries*, they discerning none of these, but all being in *mystery* to them.

And this *Antichrist* is one who denies *Christ* coming in *flesh*, or *God* in his *people*, who is *coming* and *coming*, that is ever flowing out in *fresh* and *glorious* discove-

ries and *manifestations* of himself, forbidding all beyond them as *new lights* and false *revelations*, and fixing *God* and his appearances in their *Conceptions*, *Votes*, and *Results*, and *Counsels*, and *Consequences*, and *Conclusions*, and *Laws* of worship.

This Antichrist thus described is found in *man*, or the *spirit* of *mere man*, in all his *departure* or *falling away* from *God*, in all his lying *signs* or *counterfeiting*s of the *spirit*, in his sitting as *God*, in his being a *beast* or opposing the *Spirit*, in his *scarlet* colour, or his crucifyings of *Christ* in us; in his denying the *Lord's* coming or further *manifestations* of his *light* and *Spirit* in us, and thus *quenching the Spirit*.

And from hence he flows out and spreads himself in the world in all *Idolatrous forms of worship*, in all false *interpretations* of *God*, and of the *truth* as it is in *Jesus*.



*These are the several
Attainments.*

The Common Protestant.

THE common *Protestant*, as to *doctrine* and *fundamentals*, are so far in a discovery of the *mystery of salvation*, as to behold a *state of condemnation in sin*, and a *way of salvation by Jesus Christ*, and *faith in him*; yet some take this way to be but a knowledge of *Christ* after the *flesh*, and of *Christ* as one single *person* or *figure* of a *man*, and the first *glimpse* of the *love of God*, and but merely a *discovery* beyond the *law*; and all but a *fleshly spirituality*.

The general Redemptionist.

THEY that are for *general redemption* through *Christ*, in the free offers of *grace* to all, and his *dying* for all, some say, attain no higher in this than *Christ* after the *flesh*, and fall into the same *consequence* with those that hold the particular *election* and *repro-*

bation of some ; and though there be in this a more general ministration of *Christ* held forth according to the *letter*, yet they say it goes not so high as the *mystery* of *Christ* in *Spirit* and in pure *glory* and *truth*, but of *Christ* in *glorified flesh*, and as in one single *person* or *figure* of a *man* ; and all end but in a *fleshly* spirituality, and in an attainment as to the mere *letter* of Scripture.

The Free-Gracian.

THEY that have discovered up into *free-grace* or the *mystery of salvation*, singled out from *conditions, qualifications, and works*, some say, attain no higher in that than a discovery merely beyond the common *Protestant*, both going no higher than a *justification* by imputation, and through *Christ* after the *flesh*, as in one *single person* or *figure* of a *man* glorified in *flesh*, or the *body* without, and in a *local* *glory*, or a *circumscribed* *nature*, and putting all the *righteousness* upon a mere account in *God*, and all the taking away of *sin* or *sinful*

flesh upon a non-imputation or not-accounting not in the crucifying, death, or fiery trial of the flesh, and the pure, spiritual, incorruptible seed of God within, Christ in us the hope of glory.

And their highest attainment, as to *duties and works*, is only, as some say, to the *nature and manner* of their *production or flowing forth*, they counting the *nature and original* of all no *higher* than a habit of *grace or quality*, and their proceeding as immediately in the *nature of that which they say is love*; all they do being from *love*, and in *love*, not in *bondage*.

Conclusion.

AND these *attainments* are not such as are therefore condemned, because no *higher*, or more *spiritual*, but are only considered as not the *highest*, but in *order* to the mystery of salvation, and several measures and ages of attainment, and seeing darkly, as in a glass, till that which is perfect is come.

A Discovery of Prayer.

THAT which hath been discovered concerning *Prayer* is this: First,

That they who could not pray in the *Spirit* might use a *form* of *prayer*, as *John taught his Disciples*, and the *Lord Jesus* his, in that of *Our Father*, &c. and *David* in the *Psalms*; and the *Apostles* and *Christ* himself are found in the same *form* and *expressions* of *prayer* very often: *he went away and prayed the same things again*; *Moses* prayed, *arise, Lord*, &c. and again, *arise, Lord*; this is the *first discovery*, and is *truth*, though *truth in weakness and infancy*.

A further discovery is, that *prayer* is rather a work of the *Spirit* than of any *form*, and that no set *form* ought to be put upon the *Spirit* of *God*, but what it freely *breathes* and *speaks*, and all constant *speaking* to *God* in this (as they call) a *conceived way*, or *impremeditate*, or *extemporary way* is taken commonly amongst *Christians* for *prayer* in the *Spirit*, and for that

spiritual way of prayer which the *Disciples of Christ* used in the *Gospel*, who were grown up from the *infancy* and *childishness* of *forms* or *words* taught them, which is but a mere *natural* or *outward* thing, as they say, which any may perform by strength of natural parts, as *wit*, and *memory*, and *affections*.

The furthest discovery as some say, is this :

That *Prayer* is no other but the ^{Rom. 8.} *revelation* of the *will* of God, or ^{26, 27.} *mind* of God, as to *such* and *such* particulars, either *spiritual* or *temporal*, and is an immediate, *proper*, and *spiritual* act of the *Spirit of God* in the *Saints*, and that all such *speakings* as are not from the very *manifestation* of the *Spirit of God* in us, are but such *prayers* and *petitions* as natural *reason*, and *memory*, and *affections* may *form* and *dictate*, and doth usually ; and that there is no difference betwixt such kind of *praying* and *forms* of *prayer*, (though it may be *extemporary* or *conceived*, as some who can pray upon this *account* three or four hours, and nothing more *frequent* now;) nay, this kind of

prayer is far worse, by how much it *transforms* itself more into an *Angel of light* and is not, sitting in the *Temple of God* as *God*; or pretending itself to be the *Spirit of God*, and is not, being more properly the *flowings* and *breathings* of *reason*, and the strength of *man's wit*, and *memory* and *affections*, and is constantly performed in *public* and *private*, and thus *fire* is fetched down from *heaven* in the *sight of men* that dwell upon the *earth*, or such as are yet more *below* than *above*, or in *heaven*, and *Spirit*: and thus the people of *Israel* Isa. 1. prayed, whose *prayers* were an *abomination*; thus the *Pharisees* made Mat. *long prayers*, &c.

So as *Prayer* then, according to this *discovery*, is the *Spirit of God* only *revealing* and *speaking* in the *people of God*, we know not what to *pray for* as we *ought*, that is, Rom. s. we, as we are *ourselves* know not: 26, 27. And therefore all that we pray, and not the *Spirit of God* in us, not that *Spirit of Prayer*, spoken on in *Scripture*, is but the *Spirit of man* *praying*, which is but the *cry* of the

creature, or a natural *complaining* for what we want, as the *Ninevites*, and the children and *beasts* of that City all cried unto the *Lord*.

But in pure *prayer* the *Spirit* helpeth our infirmities, the *Spirit* of *God* which makes *intercession* with *groanings* which cannot be *uttered*; that is, the *speakings* or *manifestations* of the *Spirit* of *God* are not so *utterable* by the *flesh* or *voice* of *man*, and the *Spirit* maketh *intercession* for the *Saints* according to the *will* of *God*, or according to *God*, (as in the Greek) that is *Prayer* is *God* speaking in us his *mind* and *will*; And therefore the *Lord Jesus* taught this in that *form* and *doctrine* of *his*: *Thy will be done in earth as it is in heaven*, wherein he set forth that more *spiritual* and perfect *Prayer* which was only according to *God*, and which the *Saints* should *pray* afterwards when the *Spirit* was more revealed.

And this is *prayer* in *Spirit*, and to *pray* thus is to *pray* in some *evidence* and *demonstration* of *God*, and in *faith* or *believing* the *will* of *God*, as to *this* or *this* thing, at *this*

or *this time*; whatsoever ye ask in prayer, believing, &c.

And all other *askings* or *seekings* of God which are not thus in *Spirit*, and in the *will* or *mind* of God in some *evidence* or pure work of *Spirit*, or raising of *Spirit*, is but the *askings of creatures* as *creatures*; and thus all mere natural and carnal *people* pray, and are heard and answered many *times*, in the *mercy* and *goodness of God*, who makes *his Sun to shine upon the just and unjust*.

All *exhortations* in *Scripture* to this *duty of prayer*, as *seek ye my face, pray continually, watch and pray*, be fervent in prayer, *ask and ye shall have*, &c. are only then rightly, *effectually*, and properly *applied and obeyed*, when the *Spirit of God* doth it in the *Christian*, when the *Spirit of God* breathes in and reveals the *will of God*, and acts in the *duty* or *expressions*, and the *Christian* speaks in himself, or in presence of others, that *mind of God*; and so this *Spirit of God* clothes itself in flesh, or *letter*, or *expressions*, as to the *outward man*; and they who say *Amen* in the *Spirit*,

as the *Apostle* saith, say *Amen* in the same *Spirit*, or else they are not in *prayer* in a pure *spiritual* closure, or *unity of Spirit*.

Prayer is the *workings* and *weaker* or fainter *manifestations* of the *Spirit of God* in the *Christian*, while he is in *bondage*, that is, while *God* is not the *fulness*, the *light* and *glory*, and *all* in *all* unto him; for where there is any *asking*, or *seeking*, or desiring, there is not *perfect rest, enjoyment, all-sufficiency*, and *fulness*: And therefore while *Christians* are in *bondage*, and not yet brought into the glorious *liberty* of the *sons of God*, they are under the *Ministration of Prayer* to *God*, or of *asking*; as children are to a *father* in nonage and pupilage.

All *Scriptures of Prayer*, or *concerning Prayer*, and the *prayers* of the *Saints* in the *vial*, are considerable respectively to the state of weakness and bondage the *Saints* are in, praying not in the *Spirit of God*, but in *weakness* or the *flesh*, according to their own *wills*; which hath been usual with *Saints* formerly, as *Paul*, who prayed *thrice* to remove the *buffeting*, and was

answered, my *grace* is sufficient ^{2 Cor. 12,} for thee, or is it not enough that I ^{7, 8, 9.} have *grace* for thee in all my *dealings* and *dispensations* towards thee, live thou upon *that*? and the *Lord Jesus* himself prayed, Father, if it ^{Mat.} be thy will let this *cup pass*; yet afterwards he was more the *manifestation* of God, Father, not as *I will*, that is, not as *I*, or that of *man* in me, but as *thou* wilt; and many *Christians*, wanting the clear and glorious *revelation* of the *will* of God, pray for *such* and *such* things, for the *obtaining* such and such *mercies*, and *removal* of such and such *miseries*, being all this while in the *dark* to the *will* and *mind* of the *Lord*; when, as if the *will* of the *Lord* were seen or discovered, they would *rejoice*, and be at *rest* in such *conditions*, and learn how to *want* as well as to *abound*, that is, to *want* such or such things ^{Phil. 4. 11,} as the *Lord* takes from them, and ^{12.} to *abound* in the *Lord* without those things, or with *those things*, which is the sweet *state* of the *Christian*, and a *rest* or *peace* in figure to that *glory* and *fulness* to be *revealed* in us, and those *Christians* as are in

some measure in this *light or glimpse* of the *fulness of God*, are entered upon the *borders of Canaan*, and are feeding upon some *bunches* of the *grapes* of the *promised land*.

A Discovery of the Law.

SOME say, the *Law* is *obligatory* and *binding* to all *Christians*, because *moral*, and so *perpetual*, and that it was *revealed* Gal. 3. 19. because of *transgressions*: And that the *Law* is of no less *efficacy* Rom. 7. 7. now than before to reveal *sin* and *convince* of *sin*, and that Christ Mat. 5. 17. came not to *destroy* the *Law*, but to *fulfil* it; that the *ministry* of the *Law* ought to precede and go before the *Gospel*, because none ought to have *Christ* offered to them in a *promise*, but such as the *Law* hath *humbled* and *prepared*; that *God* doth *sanctify* the *Ministry* of the *Law* to *conversion* and *sanctification* of his *people*, and such as *preach* it are not *legal*; thus the *Protestant* in general.

Others say that a further *discovery* of the *Law* is this.

That the *Law* was a discovery or appearance of God's *righteousness* and man's, according to the *nature* of both, as in the first *Creation*, God is revealed in the *Law* to be *one God* and only to be worshipped, and no other *Gods* but one; and man is revealed in his first created *righteousness*, love thy neighbour as thyself.

Mark 12.

32.

Exo. 34.

14.

Luke 10.

27.

The *Law* is in every one by *nature*, *accusing* and *excusing*, and God's transcribing it into *tables* of *stone*, was to set before man a *testimony* or *witness* in the *letter* of what *Law* he had inwardly, the *Law* is *spiritual*, and to bear witness to his *Apostacy* and *falling away*, and to all his *sins*, *transgressions* and *enormities* committed.

Rom. 2. 1.

Rom. 7.

14.

Moses and the *Prophets* were *Ministers* of it in the *letter*, the *Law* was given by *Moses*, it being first delivered or preached by the *Ministry* of *Angels*, or *dispensation* of *Angels*; the Lord Jesus himself and the Apostles were *clearer* and more *spiritual* *Ministers* of it.

John 1. 17.

Mat. 11.

13.

Heb. 2.

Math. 5.

Rom. 3.

31.

The *Law*, as it is in *letter*, and in the *Ministry* of *Moses*, and

Heb. 10. 1.

the *Prophets*, and *Christ*, &c. is a witness and *image* to the more excellent *Law*, that of the *Spirit of life* in Jesus *Christ*.

The *Law*, in mere *letter* and legal *ministry*, works *bondage* and brings forth the *spirit of bondage* in those who are under the *Law*, working *convictions* and *testimonies of good and evil*, whereby the *law of nature* is awakened and *strengthened* to accuse *sinful flesh*.

The *Law*, as it is a *figure*, or *shadow*, or *image* of *Spirit* or *spiritual righteousness*, may be a *Ministry of preparation or witness*, as *John* was, *prepare ye the way*; and the *Baptism of water* to an outward *purification* or *washing* as the *letter* or *Ministry* of the *Law* is; and this is a *Ministry* of *God's first appearance to a sinner*.

Men may work very high, as to *God* and *duties* and *works* by the *Ministry* of the *law* or *letter* without, and the *law* within, and the *letter* of *Scriptures* interpreted by no higher a *light* than that of the *law*; and yet all such *right-*

eousness is but to *bondage*, compared with the higher *law* or *Spirit* Rom. 8. 2. of *life*.

The *Law* curseth all *unrighteousness* Rom. 3. 19, as to the *flesh* or *man* 20. *sinning*, and it is that *standing* condemnation of *flesh or sin*; the *Law* was revealed because of *transgression*, and *cursed is every one* Gal. 3. 10. that *continueth not in all things* that are written in the *Law*.

All the *repentance* and *reformation*, which the *Law* or mere *ministry* of the *letter* works, is not *spiritual* but *legal*; and yet, if in *order* to a more *spiritual* or to *Christ* in *Spirit*, it is of the *nature* of *John's Ministry*, a *preparatory* John 1. 17. and *figure* of more *glory* and *truth* Heb. 10. 1. in *substance*.

The *spiritual* man, who lives in the *Spirit*, is not under the mere *law* of the *letter*, but it is according to its *spirituality*, the *principle* and *spiritual life* of him, so as such are not under the *Law* but Rom. 6. 14. under *Grace*, and not in *bondage* Rom. 7. and *fear* but *love*; *perfect love* 1 John 4, casting out *fear*. 18.

They that are true *spiritual* comprehensive *Christians* know in

what order and subserviency to place the *law*, as it is in a ministry of *letter*, when as the *Infant Christian*, in the first discovery of *Christ* or *Free Grace*, looks upon all *Ministrations* below him as *legal*, and so is carried out to oppose them too disorderly.

A Discovery of Duties and Works.

SOME say that duties and works are *fruits of faith* and of the *habits of grace* in us, and are the conformity of a *Christian* to the *Commandments* and *Laws* of God revealed in *Scriptures*, and that *duties* are to be done because *commanded*, and that they are such *ways* and *means* as God hath appointed a *Christian* to walk in to *salvation*; and that according as these are performed more or less strictly a *Christian* ought to *judge* himself or *approve* himself, and that *Christians* are to wait upon God in *duties* for the *Spirit* and for all other discoveries of himself thus the *Protestant* in general.

Gal. 5. 22.
Col. 1. 10.
Mat. 7. 16.
Mat. 5. 16.
Mat. 28.
20.

1 Tim. 6.
18.
Heb. 10.
24.
James 2.
14, 18.

1 Cor. 11.
28.
2 Cor. 13.
5.

Others say that the duties and works of a Christian flow from the Spirit of God, of love and of adoption, else they are but the performances and obedience of servants, not of sons and such as are born of God.

Rom. 5. 5.
Luke 1. 74.
2 Cor. 5.
14.
Rom. 8.
15.

That the mere *Commandments* or *letter* of *Scripture* is not a *law* to a *Christian* why he should walk in *duties*, but the *law* written in our *hearts*, the *law of life*; and this is the *difference* of *duties* and performances under the mere *Old Testament dispensation* and the *New*, or pure *Gospel* or new *Covenant*, the one or that of *Moses* was a *Ministry* from *without*, that of *Christ* from *within*, and that *duties* in the *letter* are but *Images* and *figures* of what the spiritual man doth act from that *life of Christ* in him, not as things *commanded* him, nor in relation to *heaven* and *hell*; because such *obedience* and *actings* are of *service*, and acted as first from *without*, and *mercenary* or of *price*, and for *salvation*.

Rom. 6.
14.
Rom. 7.
1-6.

A Discovery of outward Ordinances.

SOME say, outward *Ordinances* are *Commands* of *Christ*, and therefore to be done because they are *Commands*, and that they are *sanctified* by *God*, and his *Spirit*, and that we are to wait on *God* in the use of *means*, and that spiritual things are conveyed by *Ordinances* into the *souls* of *men*, thus says the *Protestant* generally.

Others say, That outward *Ordinances* as in the *letter* are the *Old Testament* *Ministration*, or a *Legal* *ministration* of *John's* *ministry*, or *Christ* under the *Law*, or in *flesh*, and that such *Ordinances* as the Lord Jesus commanded while he was in the *Ministry* of the *Law* made under the *Law*, a *minister* of *circumcision*, and not commands of *Christ* as in mere *glory* and *spirit*, nor a *ministration* of his as in that more excellent *condition* and the not distinguishing *Christ* as in *flesh*, and so *teaching* and *commanding*, and as in *Spirit*, and so

ministering in *pure spiritual light* and *glory*, is the reason of all such *legal doctrine* and *use of ordinances* in bondage, as is this day in the *letter*: Other of Baptism, &c. or *Church fellowship*, &c.

That the *new Covenant* or *God* revealed in his, and teaching *his* is not by any *outward way* or *ministry* or *means*, but by the *inward* or *unction* and *anointing*, ye Heb. 8. are all *taught of God*; no man shall *teach* his *neighbour* or *brother* any more, saying, *know the Lord*; and all *conference* and *discoveries* in *letter* or *speech* is but mere *witnessing* to the *Lord* and the *discoveries* of *God* of what we are *taught*, not any *ministry* (as formerly) for *teaching*.

No outward *ordinance* or *ministration* of the creature or of *letter* can *convey* or *confer* or *bring in* pure *spiritual things*, there is a John 3. 8. great mistake in that, and they are but *signs* and *shadows* of *spiritual* 2 Cor. 4. things, and they are to the *Spirit* 18. Heb. 10. 1. in the *New Testament* as the *shadows* of the *Old* were to the *flesh* of *Christ*, *figures* and *perishing*

Col. 2. 20. things and to be fulfilled in *Spirit*
 1 Cor. 11. 26. and in the coming of *Spirit*.

1 Cor. 13. 12. They are that which are called
 the beholding *God* as in a *glass*,
 the *seeing darkly* and *in part* the
heavens and *earth* which are to be
 rolled up as a *garment*.

A Discovery of the Jews and their Conversion.

SOME say, they are those who
 are of the seed of *Abraham*
 and have *Abraham* to their *Father*,
 and are *Jews* by *fleshly* birth, and
 such as live yet in the Old Testa-
 Rom. 11. ment Laws and *Privileges* as *cir-*
cumcision, and have the *veil* upon
 Rom. 9. 6. 7. their *hearts* untaken away, oppo-
 sing *Christ* come in the *flesh*, and
 expecting the *Messiah* yet in a
 more carnal *glory*, they shall be
 converted and called in before the
 coming of *Christ* in *Judgment*.

Others say, That the *Jews* were
 but a *figure* of the *children* of the
bondwoman, and of the *Christians*
 under the *Apostacy* or in mere *let-*
ter and *corrupted forms* of *wor-*

ship; and as the *Jew* was reckoned before to be the people of mere *Ordinances*, and of the worship of *God* according to the letter of *Scriptures*, to whom the *Oracles of God* were committed, and to Rom. 9. 4. whom pertained, &c. so the Christians generally who are now the people of the *New Testament*, as to *letter*, and of all the worship according to the *scriptures* in the *letter*, are that *Jew* under the *new Testament*, answering to the *Jew* under the *old*, there being two *seeds* according to the *flesh* and Rom. 9. 6. according to *promise*, though they ^{7.} by *promise* or *faith* are counted for the *seed*.

The calling of the *Jews* is the Rom. 2. bringing up the *Christians* from ^{28, 29.} *letter* to *Spirit*, and according to this mystery the *Jews* shall be *called* and *converted* daily; and are; for in the whole *Nations of Christians* as of *Italy, Germany, Poland, Denmark, Spain, France, Scotland, England*, &c. the *Lord* shall call in many by his own *Spirit* into himself, and shall be *revealed* in them in *power* not in *form*.

That the *Jews* who are by *nature* *Jews* or according to *fleshly generation* shall be no otherwise called but as the other *Jew* of which they are a *figure*; and thus they interpret the *call* of the *Jews*

Rom. 11. and not in any such *outward observation* as *men* commonly suppose,
28.

Luke 17. not remembering that the *kingdom*
20. of *God* comes not with *observation* as to the world, and that the day of the *Lord* shall come as a *snares* upon all the *earth*.

All false Worships and Ways, practised in Conscience or in Liberty, will be destroyed in Christ's Day.

GOD hath a time before *Christ* come in *Spirit*, as he had before *Christ* came in the *flesh*, a time wherein he *suffered* long and was *patient*, and was revealed to his people, though dwelling in much *Gentilism, Judaism, and ignorance*; and therefore *God's appearance, or communion* with his *people*, from the time of the *falling away*, or of

the man of *sin* being revealed, hath 2 Pet. 3. 3,
been in *grace* and *long suffering*, 4, 8, 9.
and hath patiently borne his being
crucified in spiritual *Sodom* or
Egypt, and therefore he hath been
with his people under *Popery*, under
Episcopacy, and is at this day, not
in approbation of their *form* but in
his own mere *love, grace, and long-
suffering*, and is at this day ac-
cordingly with the *people* in *Inde-
pendency, Presbytery, Baptism,*
&c. and all other *male-administra-
tions*.

The Lord Jesus hath a *day* and 2 Thes. 1.
time to be revealed in, which is his
coming in the *Saints*, when he will
judge the *World*, and then shall
Antichrist be consumed, and the 2 Thes. 2.
flesh of the whore, or *Babylon* in
all her *administrations* shall be tor- Rev. 17.
mented and burnt with *fire*, and not
a little one of *Babylon* shall be
spared, but dashed against the *stones*,
not the purest *Idols* she hath, even
Idols of gold and silver, with all
her merchandize, *pearls*, and *pre-
cious stones*, and *cinnamons* and
odours, and *frankincense*, all things
of *false worship*, &c. and *adminis-
tration*, though very *sweet* and pre-

cious in the *judgment of flesh and blood*, and then shall all the *saints' Indulgencies* cease to all these things under which they are now walking, some in *Conscience*, some in *Liberty*, even then when God's *indulgency ceases*.

*A Discovery of Christ
in us.*

SOME say it is no other but *habits of grace* in us, and such a *work of sanctification and mortification* wrought by the *graces of the Spirit*; and this they say is *Christ formed in us, the image of Christ, the conformity to Christ*; this the Protestant generally.

Others say Christ in us is when we are made the *anointed of God*, which is the *Christ*, or the *whole entire Christ*, as one *spiritual new man*.

1 Cor. 12. 12. And that the *image of Christ* in us is Christ manifested in our *flesh* as to *sufferings and death*, whereby the *flesh* is *crucified* in the *power of God* and of the *Spirit*, and the *outward man or the Flesh* is *dying*

Phil. 3. 10.

and *perishing even day by day*, and is then *dead* when the very *life* of the *Flesh* is *slain*, and we *live* no more unto ourselves, but *God* or *Christ* liveth in us, it being no more *we* that *live*, and *manifested*, as in Gal. 2. 20. *resurrection*, or in the *life* of the *Spirit*, wherein we who were *dead in sins and trespasses* are risen with *Christ*, who is the *resurrection and the life*, I am *the resurrection and the life*.

The Fiery Trial.

THERE is a State and condition of Christians scarce known, and it is the *fiery Trial*, or that power of God put forth upon the *administrations* that *Christians* are 1 Pet. 4.12. under, and so passing out of them into higher *discoveries* of *God*; and the *fiery trial* is the *Spirit* of God burning up or destroying such an *administration* to a *Christian*, as when a *Christian* passes from a mere *legal state* into a state *less legal* or more *Gospel*, receiving some more precious and sweet *appearances* of *God* in *Grace*, and *free promises*; in this passage there

is a *Fiery Trial* upon that first Administration that was *Legal*, whereby man's own righteousness is consumed and *crucified* to a more excellent discovery of *God*; and even in that more *Gospel-State* of a *Christian*, whereby he enjoys *God* in that *ministration* of *graces*, *gifts*, and *Ordinances*, there will be a *fiery Trial* in a *Christian's* passage into more glorious *manifestations* of *God*, and there will be a *burning* and *torment* even in that *ministration* of his *graces* and *gifts*, &c.

And this State is *Prophesied* of in that Scripture, the sun shall be turned into *darkness*, and the *moon* into *blood* before that *great and notable day*, that is, not only the *Lord Jesus*, the *Sun*, (as some say) will be as *darkness* to the *world*, &c. but all that which was the *glory* and *light* of a *Christian*, and his way of communion with *God*, his *Sun*, and *Moon*, and *Stars* shall be *darkened* and become as *blood* before that *notable day*, or that more excellent *revelation* of *God*: and that of *Peter*, but the *day of the Lord will come*, &c. in the which the heavens shall pass away with a

great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein shall be burnt up ; which is not only a *Prophecy* of the last *judgment*, but of the *particular judgment* upon *former administrations* in a *Christian* which is *figured out* in the *heavens* and *earth*, and *elements*, which are those *more or less glorious administrations*, and the *fire* is that *trial* by the *Spirit of God* which as *fire* burns and *destroys*.

This is accordingly *figured out* in that to the *Corinthians*, The fire ^{1 Cor. 3.13,} *shall try every man's work, of* ^{15.} *what sort it is ; If any man's work shall be burnt, he shall suffer loss,* which work is those several *administrations* of *gold, silver, precious stones, wood, hay, stubble*, which pass under the *revelation* of the *day, or glory of Christ, or fire of the spirit.*

This is further *revealed* in *Revelations*, 2. 9. I know thy *works* and *tribulation* and *poverty*, &c. and ye shall have *tribulation* for *ten days*, this was written to the *Church of Smyrna*, or to all *Chris-*

tians under the *figure* of that *Church* which was *tribulation, prison* or *bondage* and *poverty*; that is, while Christians are in their former *administrations* as in *bondage, prison, poverty*, looking at all they have as *nothing*, and all *former things* they were *rich* in as *nothing*, and now as *bondage* to a more excellent enjoyment of God.

This is likewise in the mystery of it, the *cross of Christ*, or the Phil. 3. 10. *fellowship* of Christ's *sufferings, crucifyings, and death*, for as Christ crucified all that glorious *administration* in which he was in the *flesh*, and it all *died* to a more glorious *life*, even the glory of God the *Father*, so every *Christian* is to take up this *cross*, and 1 Cor. 1. 17, to bring his *highest and choicest 18, 23. administration* to this *cross*, and 1 Cor. 2. 2. to have them all *crucified* to higher discoveries of God, this is the Gal. 6. 14. knowledge of *Christ Crucified*, or *self-denial*.

Many *Christians* who are *saddened, darkened*, in much *tribulation* as to the *administrations* they are under, and take them for *de-*

sertions and withdrawings of God, when as they are the presence of God upon such administrations making them dark and wither and consume, and the bringing in of a richer and fuller glory.

God in Heaven or in a Place of Distance as to our Infirmity.

MANY *Christians* in their *conceptions* of *God* and *prayings* or *addresses* to *God* consider him as in a *local glory*, and so change the *glory of the incorruptible God* into an *image made like to corruptible man*.

God is *infinite* and *all in all*, and whither shall *I go* (saith the Psalmist) from thy *spirit*, or whither shall *I fly* from thy *presence*, and where is the *place of his rest*? Isa. 66. 1. And say not in thy heart who shall *ascend into heaven to bring Christ down from above*? The *word is nigh even in thy heart*, the *word* (saith the Apostle) that *we preach*, which *word* was *Christ the eternal Word*, which was with *God* and

was *God*: And thus the *Lord* is Phil. 4. said to be *at hand*, the *Lord is at hand*.

The spiritual *Christian* knows that all *figures* of *place*, as of God's residence, as *heaven*, and all such discoveries of *God* as to *place* or *distance* are only as to *man* and to the *infirmities of man*; and therefore *prays* not and *speaks* not to *God* nor of *God* as to *Place* or *distance*, but as if he were in *him* and about *him*, his *right hand* *embracing him* and his *left hand* *under him*; and in such discovery of *God* as he hath by *faith*, &c. or any such *graces* and other *administrations* he *worships* not *God*, nor considers *God* as *that* or *that discovery*, because then he should worship something for *God*, which is not *God*, and as *John*, fall down at the *feet* of the *Angel* or some glorious ministration and *worship* there.

The *carnal* and *weak* *Christian* *worships*, *prays*, &c. and thinks of *God* as to *form*, *figure*, and *place*, and *distance*, and *discoveries* of him by *graces*, *gifts*, &c.

Whereas *God* is only to be en-

joyed in those as in a glass darkly,
for we have not seen his shape,
nor heard his voice.

The Spiritual Sabbath.

THIS *Mystery* of God was held forth first in the Creation in that of the *seventh day* which God was said to *sanctify*, Gen. 1. which was no other than the enjoyment of God in the *Revelation of himself*, who is perfect *rest* and *sabbath* in his own *glory*, the *six days* being accordingly a *figure* of the *Christian* in bondage or under *active and working administrations*, as those of the *Law* and *Gospel* are, as all forms of *worship, duties, graces, prayer, Ordinances, &c.*

This *Sabbath* was a sign to the people of God in *bondage* or under the *law*, and the *Lord Jesus*, in his *Active* and *fulfilling* *Administration* while he was in the *flesh*, was the *Antitype* of the *six days*, and his entering into *glory* was Luke 24. that very *Sabbath* and *rest*, which 26. was the *bosom* of the *Father* from whence he came and where he John 1. 18.

returned, and this is the scope of that fourth chap. to the *Hebrews*, and the *bosom* of the *Father* is that *Sabbath* or *Rest*, there re-
 Heb. 4. *maineth therefore a rest to the people of God*, and he that hath entered into his rest hath ceased from his works as God did from his, that is, the *Lord Jesus* having fulfilled his day's work as to the *law*, entered into his *glory* or *rest*, so *Christ* in that held forth the true Christian *Sabbath*, which was the *father*, as *Philip*, *shew us the Father and it sufficeth us*; there is *fulness*, rest, sabbath, and sufficiency in the *Father*, or *Revelation of God* in the Christian.

So as the *Spiritual Christian* in the true *discovery of God*, his fulness lives in an *eternal* every-day *sabbath*, while some live in little more than the bare *sign*, or one *day* in the *week*.



The Gospel as in its own Glory, and as in the Scriptures of the Old and New Testament.

THE *Gospel* is everlasting, *Rev. 14. 6.* for it is the *tidings* and *Revelation* of *God*, in *love, grace, or mercy* to *his*, or *God manifested in flesh*, or making his *Taboracle* with *men*.

This *Gospel*, which is no other than the *mystery of Salvation, revealed or declared* in *Spirit* to *men*, is clothed in several *administrations*, as that of the *Old Testament* and the *New*, the *Scriptures* of *both* being the *Revelation* of *heavenly* things by *earthly* or *created things*, or by *natural forms and expressions*, so as the *letter* is a *parable, figure or allegory*, by which *spiritual things* are spoken and brought forth amongst *men*; they are they which *testify* of *Christ, hitherto I have spoken to you in Proverbs, &c.* The *Scriptures* or *writings* of the *everlasting Gospel*, are the *true scriptures*,

as they are the very Image and *letter* of the mystery of *Salvation*, or of *Spiritual* things, or the *mind* of *God*, or as they are in that pure and *spiritual Order* and *form* of *words* to truth itself; not as they are merely in their *grammatical* construction and sense or common reading, which any that *understand* the *Hebrew* or *Greek* may receive, and therefore the *Scriptures* according to *such* or *such interpretations* and *consequences* of men, are not to be imposed as mere things of *faith* and *fundamentals*, but so far as the *spirit* of *God* reveals them to be that very *truth* and *mind* of *God* in those who *receive* them, else they are *received* and *acknowledged* for the *Authority*, and reputation of *men*, not of *God*, therefore Christ told the Pharisees they erred, not knowing the *Scriptures*, and yet they *had* the *Scriptures*, and *read* them, and understood them in the *letter*, but not in the *Spirit*.

The Gospel being thus distinguished into the *spiritual nature* of it, and into the *administration* with which it is *clothed*, nothing

is *pure, spiritual, divine Gospel*, but that which is *light, life, glory, spirit, or God revealed*; whatsoever is of mere *letter, form, Ordinance*, is of the *administration or Gospel-clothing* and *appearance*, as to *men* and as in the *flesh*, things that are seen are *temporal*, things that are not seen are *eternal*.

So as that distinction used concerning *Ordinances*, when they are called *Gospel-Ordinances, Gospel-Commandments* in *contradistinction* to the legal *Ordinances* is a great mistake and an *advancing* and *Exalting* outward things into spiritual, and putting an *Image of Christ* and *divinity* upon them, which they will not bear in such an *opposition or contradistinction*, to the *Ordinances* under the *law*, for all the *Ordinances* under the *law* or of the *Old Testament*, were *Gospel Ordinances*, or *Ordinances* holding forth *Christ*, and figuring *Christ*: and so the *Ordinances* of the *New Testament*; and are all alike *letter, outward, and visible*, and of things that perish with using, which was the

Col. 2. 2. *nature of the Administrations of the Law*, and therefore saith the Apostle they did all eat the same *spiritual meat*, and they *did all drink* the same *spiritual drink*,
1 Cor. 10. and they *drank* of that *rock* that
3, 4. *followed them*, and that *rock* was *Christ*; that is, the *Ordinances* of the *Law* or *Old Testament* were as much *spiritual* as those of the *New Testament*, that is, such things as signified *Christ* in the *flesh*, which those of the *New Testament* as *Baptism*, and the *last Supper*, but he concludes, be not ye *Idolaters* as were some of them, *they sat down to eat and drink and rose up to play*; that is, they did *Idolize* those outward *administrations* as their *manna*, *water*, out of the *rock*, and *pass-over* which they *ate* and *drank*, and *rose up to play*, that is, lived in the mere refreshments of such formal participations and *communion* with mere outward things and *Ordinances*, and were *cheered* and *contented* with such *created enjoyments* of God; thus they *rose up to play* after their *Idolatry* with those *Administrations*, as

many weak Christians now, who having *sat down* to eat and drink in the *Administrations* of the *New Testament*, as these in the *Old*, rise up to *play*, go away fed up with created *refreshments*, rather than spiritual *manifestations* of *God*.

Assurance of Salvation.

THE *pure, spiritual, and glorious* assurance of salvation comes from the *knowledge* of *God*, or the *pure manifestation* of the *Spirit of God*, bearing *witness*, and giving *testimony*, that we are the *children of God*; this is *pure spiritual assurance*, this is called the *white stone with a new name written* Rev. 2.17. *which none know but those that have it*, this is the *unction* 1 John 2.20. *whereby we know all things*, this is that *Spirit* by which we know 1 Cor. 2.12. *things freely given to us of God*.

So as all Demonstrations of Salvation, which are made to the *soul* by any *rational, persuasive, or Argumentative* way, and not in the mere evidence of the *pure light or spirit of God*, is but *moral, or human and traditional*, and will fail; and

all applications of Gospel promises, and all Conclusions from the mere letter of Scriptures, which are not the pure image or Figure without, answering the very evidence and demonstration of *Spirit*, and of God within, is but a literal and *formal* assurance, and will fail.

All counterfeit or resembled testimonies, either by Satan, who can transform himself into an Angel of Light, or by the mere persuasion of Nature, or the carnal conscience, whereby Nature doth willingly deceive, and flatter and persuade itself, being usually unwilling to *perish*, and believe its own *destruction* will fail.

But there are many ways of *assurance* of *Salvation*, though more dim and faint, besides that more *inward* and purely spiritual, and that merely of God, which is enjoyed very *rarely*, and I know not by whom, excepting those only to whom the *Kingdom of God* is revealed in *spirit*, and *God* is seen *face to face*; and first *assurance* is wrought by the *knowledge of God*, according to such enjoyment as the soul is

under in its *Administration* to God, as

First, there are these ways of *knowing* God.

1. By reason or the *mere* light of *nature*, and *works* of this *creation*, and here is a *law accusing* and *excusing*, (as the Apostle saith) and how God is revealed in this as to salvation in all those Nations where the Gospel is not heard as in its outward letter and *Administration*, or elsewhere, and how far God may administer Christ in this, as formerly to *Job* and *Cornelius*, I dare not *judge*, nor *condemn*, nor *conclude*, but sure there is no *Salvation* out of *Christ*; and how far God may use this light of nature or reason to administer Christ in, as he makes use of others more low and visible *administrations* not so excellent, I know not.

2. There is a knowledge of God by *graces* and *gifts*, or fruits of the Spirit, as faith, love, self-denial, repentance, &c. and by the letter or promises, and outward *Ordinances* and *Duties*; and as God's manifestation is in these, so is the assurance

of *salvation* through these, and such assurance is of no *higher* and *clearer* and more *glorious* certainty than God through these doth afford, that is, (as the Apostle saith) darkly as in a glass; and as these are shadowed and clouded, so is the assurance, and that is the reason why so many are cast down and afflicted as to this thing of *assurance*, and pine and consume because the *testimonies* of their *Salvation* are no brighter nor clearer than such *Administration* will admit, and here they are to wait.

The reason why *assurances* of *salvation* are no more *glorious* nor *pure*, is because the *spiritual Church* or *Saints* are in *Babylon*, in the *flesh*, compassed about with the *mystery* of *iniquity*, and of *Antichrist* in ourselves, and *enjoy* not *God* in that *sweet* and *pure* *vision* as they shall do when they return to *Jerusalem*, the new *Jerusalem*, the *City* of the *living God*.

They that speak of the assurances in pure *revelation* of *Spirit*, not comprehending all the several *administrations* and *measures* wherein *God* appears to his, do much mis-

take, and it will appear from that *knowledge of God* which is amongst men, in all its several *dispensations*, as here follows.

The Knowledge of God according to the various Dispensations of Himself.

GOD is known in the *light of nature* or *reason*, and *works* of this *creation*, the *eternal power* Rom. 1. and *Godhead* being seen *by things that do appear*, and *man* being made after the *Image of God*, and having a *law* within him *accusing* Rom. 2. or *excusing*.

2. By the mere *letter* or *scriptures*, and *light of nature* or *reason*, which is a *rational dispensation*, *heightened* from such *Images* and *appearances* of *God* as it meets with there or in *letter*.

3. By *outward Ordinances*, or *signs* and *Images*, and *things* that do *appear*, and thus *God* is seen still as in the *creation*, or in *created things*.

4. By the *ministry* of *Angels*, or a more *high* and *Seraphical*,

though still *creature-ministrations* of God.

5. By *graces* or *appearances* of the *Spirit*, as *faith*, *repentance*, *love*, *self-denial*, *humility*, &c. which was the *ministration* of the first *Gospel-times* under the *Old Testament*, before *Christ* came in the *flesh*, and now in the *New Testament*, since his *coming*, and this is said to be as in a *glass*.

2 Cor. 3.18. 6. By *God's own light*, even *himself* revealed; and this is that *pure*, *increated*, *divine*, *immediate* *glory*, *flowing* from *himself*, or *himself*;

John 17. 7. *FATHER*, (saith *Christ*) glorify me with *thyself*, or the *glory that I had with thee*; and the *glory that thou gavest me, I have given them*, that they *may be one as we are one*.

Now let us consider, who knows *God* according to *himself*, or his own *light* and *glory*.

None (saith *God*) *can see me and live*; so as they that see *God* do not live, they do not *live*, or that thing called *themselves* do not *live*; that which is called a *man's self* is his own *reason*, his *wisdom*, his *righteousness*, his *desires* or *will*, his *imaginings*, his *affections*, his

lusts ; now if these *live*, God was never yet seen, none can see *God* and *live* ; for when any see *God*, it shall be no more they that *live*, but *Christ* or *God* that *liveth* in Gal. 2. 20. them ; now who is there that hath *seen* God that doth not *live*, in whom nothing of *self* *lives*. And that we may see how *God revealed* will *annihilate* and bring to nothing all *flesh*, consider the appearances of *Angels*, and *graces*, &c. How was *Daniel* smote into *astonishment* ? no *spirit* was left in him : how was *Isaiah* ? *Woe is me, I am undone, I have seen the Lord* : how was *John* when he fell at the *Angel's* feet ? how have many left the world and worldly contents, relations, and all other creature comforts, as many *Anchorites* and *contemplative souls*, who are carried no *higher* than by *Angel* discoveries !

Oh ! how doth the pure *appearance* of God pour shame upon all *flesh*, and *fleshly glory* and *excellency*, upon all the *visions* and *dreams* that man hath had of *God*, either by pure *reason*, his *image*, or by *creature-imagery*, or outward *administration* and *notion* by *letter*,

1 Cor. 13. or by *graces*, &c. for *when that which is perfect is come, that which is in part shall be done away*: The day of our Lord will be upon all our Isa. 2. *Cedars, and Oaks, and pleasant pictures, and Idols of gold and silver*, even our richest and most *spiritual Idolatry*, and judgment shall be upon all the *merchandise* of *Babylon*, the *pearls and precious stones*, the *Cinnamon and odours*, and *frankincense*, upon all *deceitableness of unrighteousness*, and all *false worship*, &c.

A further Discovery of the Mystery of Salvation in the Gospel-Administration, and its own Glory.

THE *Gospel-administration*, wherein the *mystery of salvation* is first discovered, is in the *Scriptures of the New Testament* held forth in these following particulars.

1. In *repentance*, which they say is a *sorrow for sin wrought by the Spirit of God and the Law*, flowing from *Christ*, who gives *repentance*

to Israel, and the *Spirit of grace* Acts 5. 31.
which *mourns over him, &c.* and is Zec. 12.10.
that *godly sorrow* for sin, the *new-* 2 Cor. 7.10,
man grieving over the *old.* 11.

2. In *faith*, which they say is
an *act of the regenerate soul* upon
Christ, resting and *believing* in him Rom. 3.28.
for *justification* and *righteousness*,
or as some say, a *grace from Christ* Rom. 1.17.
or *righteousness*.

3. In *conversion* or *calling*, which
is the *work of the spirit of God*,
turning, or *sanctifying*, or *per-* 1 Thes. 4.7.
suading the soul of the *Christian* 2 Tim. 1.9.
from his *sinful* and *unregenerate* Psal. 19. 7.
estate to God in Christ.

4. In *justification*, which is God's
*pardon*ing the *sins* of a *believer*, or Rom. 5. 9.
not *imputing* sins unto him, and Rom. 4.25.
imputing the *righteousness* of *Christ*
unto him, whereby he stands *justi-* Rom. 8.33.
fied and *forgiven*, and *righteous* in Rom. 5. 1.
the *sight of God freely*; and of
God's *grace* through *faith instru-*
mentally, which as the *hand* re-
ceives *Christ*, as some say; without
faith, as others say. Thus the
Scriptures in the *letter* hold forth
the first *revelation* of the *mystery*
of God in such words and expres-
sions as these, and such as these

are, as *prayer*, good works, duties, ordinances, which are very *suitable*, and *proportionable* to the first *appearance* of God in *us*, or the *mystery* of *salvation*, working in its *infancy* and first *creation* in the *Christian*, and thus the *infirmity* of *Christians* is fitted with a *manifestation* of the *mystery* in *words* and *forms*, and all the *Christian Churches* of the world generally draw out all their *Systems* and *models of divinity* into *articles of faith*, and *Confessions of faith*, according to this very *letter of Scriptures*, which is no other but a *revelation* of the *mystery of Salvation* as to man's infirmity, and say some, they call it their *fundamentals*, and the highest *attainment* of *Christianity*.

Others say the *mystery of salvation* is no other than *Immanuel* or *God with us*, or *God in flesh*, not only in that man *Christ*, but in the whole *Christ*, *Christ* being no more but an *anointed one*, and that *anointed one* is our *nature* or *weakness anointed* with the *Spirit*, even God himself who is strength; and this *mystery* of great and exceeding

glory is revealed in *pieces and parts*, and after the *manner of men*, according to the *infirmity of our flesh*, within the *Christian in graces, &c.* and in the *Scriptures, or expressions and forms without the Christian.*

The Seekers, their Attainment, with a Discovery of a more spiritual Way.

THEY find that the former *Christians* of the *first* or of the *Apostles' times*, according to *Institutions* then, and the *administration of Ordinances* then, were more *visibly* and *spiritually* endowed with *power* from on *high*, or with *gifts* of the *Spirit*, and so were able to make *clear* and *evident demonstrations* of *God* amongst them ; as in the *Churches* of all the *Christians* then, in *Corinth, Ephesus, &c.* And that all who administered in any outward *Office*, as to *spiritual* things, were ^{1 Cor. 12.} *visibly gifted* ; there was then an *Apostle, Evangelist, Prophet, Eph. 4.* *Pastor, Teacher, Gifts of Heal-*

1 Cor. 13. *ing, Gifts of Miracles, of Tongues, &c.* And all was *administered* in the *anointing* or *unction* of *Spirit, clearly, certainly, infallibly*: they ministered as the *Oracles of God.* But now in this time of the *Apostacy* of the *Churches*, they find no such *gifts*, and so dare not meddle with any *outward Administrations*, dare not *preach, baptize, or teach, &c.* or have any *Church-fellowship*, because they find no attainment yet in any *Churches* or *Church-ways*, or *administration* of *Ordinances*, according to the first *pattern* in the *New Testament*, they find *nothing* but the *outward Ceremony* of all *Administrations*; as of bare *water* in *Baptism*, of bare *Imposition of hands* in *Ordination*, of bare *Election of Officers*, as *Pastors, Teachers, &c.* of bare *Church-censures*, without the *visible power* of *gifts of Spirit* which were before.

Therefore they wait in this time of the *Apostacy* of the *Christian Churches*, as the *Jews* did in the time of their *Apostacy*, and as the *Apostles and Disciples* at *Jerusalem*, till they were endued with power from on *high*, finding no

practice for *Worship*, but according to the first *pattern*.

They wait only in *Prayer* and *Conference*, pretending to no certain *determination* of *things*, nor any infallible *consequences* or *interpretations* of *Scriptures*.

They wait for a *restoration* of all things, and a setting up all *Gospel Officers*, *Churches*, *Ordinances*, according to the *pattern* in the *New Testament*.

They wait for an *Apostle* or *Angel*, that is, some with a *visible glory* and *power*, able in the *Spirit* to give *visible demonstration* of their sending, as to the world: and thus they interpret those places of the *Revelation*.

This is the *highest* of their *Attainment*.

But some speak of a further *discovery*, and more *spiritual* than this of the *SEEKERS*, as this:

1. That there is no warrant from *Scriptures* to expect any restoring of *Offices* or *Ordinances* according to the first *pattern* in *Scripture*.

2. That the first *pattern* in *Scripture* of *Offices* and *Ordinances*, was but a more *purely-legal* *Dis-*

pensation, or a discovery of the Gospel rather as to Christ after the flesh, than after the Spirit; and a discovery as to the weakness both of Jews and Gentiles then, respectively to visible Administrations, and gifts of Spirit.

1 Cor. 13. 10—13. 3. That the Administrations and *gifts then, were but a ministration in part, and darkly, as in a glass, and of things that should vanish away.*

4. That God never set up any *Administration or Office but for a time and season, and used it as a temporary dispensation; as the Tabernacle, Temple, Law, Priesthood, &c. and then left them never to be restored.* So the first *Gospel administration by Ordinances, gifts, &c.*

5. That to wait in any such way of *Seeking or expectation, is Anti-christian, because there is no Scriptures to warrant any such restoration, or expectation of such administrations: and that all such waiting is that desert, wilderness-condition prophesied on by Christ; that is, waste and barren as to spiritual things: If they say, Be-*

hold, he is in the desert, go not Mat. 24. forth: And that it is that condition prophesied on to be in the secret chambers, or single fellowships that are in such expectations; a chamber signifying an upper room, or a room above others; so this state of Seeking is thought by those of that Way, to be an upper room, or higher administration, as to Presbytery, Independency, Baptism, &c. and that Lo, Christ is here, or the gathering into that Way, and saying it is his, to wait in.

6. That the *truth* is, Christ is in all *his* in *spirit* and *truth*, and as the *eternal seed*; and his *fulness* ^{Col. 1. 26.} is already in the *Saints*, or all true *Christians*: and that all *growth*, ^{Eph. 3. 18,} *improvement*, or *reformation* that ^{19.} is to be, is only the *revelation* or *appearance* of this: *When he shall* ^{Col. 3. 4.} *appear, &c.* or to be revealed in ^{1 John 3. 2.} the *brightness* of his *coming*, in the ^{2 Thes. 2.} *day of the Lord Jesus*; and that ^{8, 9.} he is *in us* that *true life, salvation, glory*; only we see him but *in part*; and that all *conceptions* of *God or Christ*, as to *distance of coming*, ^{Rom. 10. 6,} *&c. administrations, ordinances, gifts*, are but to expect Christ in a ^{7. &c.}

Col. 1. 26. *fleshly* way or appearance, not as he is *in us*, our *life, fulness, hope of glory, &c.* And this next *appearance* of his shall be in his own *light, spirit, and glory, in himself and his.* And this is that *Reformation* to be expected; this is the Psa. 36. last *administration of himself by himself in his: In his light we shall see light.*

And the *Saints or true Christians* shall not only see *God* thus in *himself, face to face*, as they *are seen*; but the *world* shall see him in a way of *conviction and spiritual judgment upon themselves; even him that sits upon the throne.*

And all that pure *administration of Ordinances and Gifts* which was and is expected by these, is but a *middle or interdispensation* betwixt *God and his*; wherein *God* is seen as in a *glass*, not as he is in his own *glory, which is himself, which is the last and most spiritual discovery.*



The Grounds both against Liberty of Conscience and for it, clearly stated, for all to judge.

Against Liberty of Conscience these are the strongest Grounds, and all the Grounds generally known.

THE Magistrate is the *keeper of both the Tables of the Law*: and as he may punish any *evil committed against the second Table*, or the *society of man*; so he may punish any *Idolatry committed against God, or the Worship of God, in the first Table.* Exod. 20.

2. The Magistrates under the *Old Testament reformed*; *Moses and Joshua, the Kings and Princes of Judah and Israel, Nehemiah, &c.* so the Magistrates now.

3. The Magistrate is the *minister of God for good, and a terror to evil works, and bears not the sword in vain*; therefore may punish *Heresy and Schism, because evil.* Rom. 13.

4. The Magistrates are *prophesied on to be assistants to the*

Church of God : *Kings shall be thy fathers, and Queens thy nursing mothers*; and therefore may punish all such as are enemies to it, as all *Heretics* and *Schismatics* are.

Acts 5. 1. 5. *Peter smote Ananias and his wife Sapphira with death*, which was a *temporal punishment* for their *sin of Hypocrisy* : so may the Magistrate put forth a *temporal punishment* for a *spiritual offence*.

6. *Paul wished that they were*

Gal. 5. 12. *cut off which troubled them* : therefore Magistrates may cut off *Heretics*, because they are troublers of the Church.

Rev. 2. 18. 7. The Church of *Thyatira* was reproved for suffering *Jezebel* to teach, and to seduce : therefore Magistrates are not to suffer *false Prophets* or *Seducers* to be.

Zech. 13. 8. The *father and mother* of him that is a *false Prophet*, shall thrust him through, and say, *Thou shall not live*; for thou speakest *lies in the Name of the Lord*. This was a *Prophecy* as to Magistrates' punishment for *Heresy*.

9. If Magistrates shall not punish for *Heresy*, *Errors* and *Schism*, there will be nothing but *Confusion*,

and no settlement nor establishment of any *Peace, Order, or Truth* in the Church.

10. It appears from the *practice* of all *Christian States* generally, who punish all such as conform not ; from all *Councils* and *Synods*, who still hold this power to be in the *Magistrate*, of *reforming and punishing Heresy and Schism*.

The Grounds for Liberty of Conscience which are strongest, and are all commonly known.

1. *Moses* was a keeper of *both Tables* only as he was a *Type of Christ*, and so called the *Mediator of the Old Testament*, and *Wor-ship* of God then : but so is not the *Magistrate* now, the *Office of Moses* being fulfilled in *Jesus* John 1. 17. *Acts 3. 22.* *Christ*, and ending in him, even in that Person in whom all the Acts 3. 22. *Luke 9. 36.* *Types* were *fulfilled*. 35

2. The *Magistrates* of the *Old Testament* ; as *Moses, Joshua, the Kings of Judah and Israel, Nehemiah, &c.* were in a peculiar and special way of *Magistracy* as to that *Church-Polity* of the *Jews*, and had a *special, and peculiar*,

and *infallibly directive* power of *Priesthood* with *Urim* and *Thummim*, and *Prophets anointed* of God to *assist*, and *direct*, and *instruct* them in the *Law*, or *Reformation* of the Church at *such times* as they reformed. And the Law of

^{2 Cor. 3. 6.} the *Old Testament* lay more plainly and clearly in the *letter*, not so

^{7, 13.}

much in *spirit* as the *letter* of the *New Testament*: And therefore the Magistracy now having no such special reference to a *Church-Polity*, nor any such Ministry *infallibly directive* joined to them, cannot proceed so to *reform*, nor *compel*, nor *punish*.

3. The Magistrates under the *New Testament* are Ministers as to *good* and *evil*, not as to *Truth* and *Heresy*: and this *good* and *evil* is such *good* and *evil* as falls under the Law of *their cognizance*, that is, the Law of *Nature*, by which they *make Laws*, and *judge* the *breach* of them: which Law of *Nature* or *right Reason*, is the *Law* or *principle* for administration of *Justice* and *Righteousness* in all Societies of *Men* and *Nations*: And thus

^{Rom. 13. 4.} the Magistrate *bears not the sword*

in vain. But this is not as to *Heresy* and *Schism*, of which the higher Law is judge, *viz.* the *Law of the Spirit of life* which is in Jesus Christ, not the Law of *Nature* or this *Creation*.

4. In that Prophecy, *Kings shall be thy fathers, and Queens thy nursing mothers*, is not in its own Scripture, or any other, interpreted to be any other thing than the *indulgence* and *favour* of States and Kingdoms to the *people of God*; which is far from bearing witness to any *destructiveness* or *persecution* of them.

5. That *Peter smote Ananias and his wife Sapphira with death for lying*, is only a witness of God's power and holiness put forth in an act of *Miracle* upon the sin of Hypocrisy for *convincing* unbelievers, and *confirming* believers, and is no way *exemplary* to any Magistrate, being a power by *miracle*, or by an *extraordinary* act; and *Magistracy* in its *administration* is *ordinary*: and it was in an *Apostle*, not a *Magistrate*, by a *spiritual*, not a *carnal* weapon.

6. *Paul's* wishing that *such were Gal. 5. 12.*

cut off that troubled them, holds forth no other cutting off than by Church-censure or Excommunication, which was a visible dividing them from that visibly spiritual body, the Church, called a delivering up to Satan, &c.

Rev. 2. 18. 7. The Church of *Thyatira* was reproved for suffering *Jezebel* to *teach* and to *seduce*: but this is not the *Magistracy* of *Thyatira* which was to forbid her teaching by *punishment*, but the *Angel* or *Ministry* of that Church, as *all* agree, who was rebuked because they or he put not forth that spiritual power they had of *Admonition, Rejection, Excommunication*.

Zech. 13. 1, 2, 3. 8. The father and mother of him that begat the *false Prophet*, and was to thrust him through that *prophesied* lies in the name of the Lord, was a *Prophecy* respectively to the Law of the *Jews* which was amongst them against *false Prophets*, and had a *true Priesthood*, and *infallible Prophets*, with a *special Law* to *try* them by, and *condemn* them. And more *spiritually* was this: By the *false Prophet*, is meant the *spirit of Antichrist*: by the *father*

and *mother* that *begat* him, they who *made* him a *Prophet*, or *begat* and *cried him up* into the *reputation* of a *Prophet*: and then *thrusting him through* for the *lies* he prophesied, is their spiritual smiting that *Anti-christian* working with the *Sword of the Spirit*, through some new *enlightenings* from God received, or *brightness* of Christ's *glory*, which shall *slay* and *kill* all *appearances* and *deceivableteness* of the *man of sin* or *false Prophet*, and not suffer him to live.

9. That there will be no settlement of *Peace*, *Order*, or *Truth* in the Church if the Magistrates do not punish for *Heresy*, is upon mistaken and false grounds, supposing three things which are not. First, that the *Church-polity* of the *Jews* by *Magistrate* and *Priesthood* is to be used by *Christians*; which is not, it being fulfilled in *Christ*, the true King and Priest; and *Christians* having no such *infallible* *Priesthood* to join to *Magistracy*. Secondly, that *Civil power* can establish anything of an higher *glory*, *law* and *principle*, than *itself*, as all spiritual *truths* and

discoveries of Jesus Christ are. Thirdly, the mistake of true spiritual *settlement, peace, order, and truth*, which receive all their *being, propagation, and establishment* from the Spirit of God, and the Scriptures, and such spiritual Laws as God hath revealed for ordering the *outward man* of the *Christian* by, respectively to the *Society* or *fellowship* of other *Christians*, called *Church-censures, &c.* *Christians* being under a twofold *Polity*; that of the Kingdom of *Christ*, as *Christians*; that of the kingdom of this *world*, as *men*, or such as are subject to the Laws of *civil Government*: And likewise supposing all *peace* and *order* to be grounded upon *Uniformity*, not upon *Unity of spirit*; and preservation of the *civil Peace* of the State.

Eph 4. 3. 10. That *States* and *Kingdoms* do to this day *practise* punishing *Heresy* by the power of *Magistrates*, and that *Councils* and *Synods* do allow it; all such *practice* of what *States* soever in this kind doth shew only what they do, not what they *ought* to do. And the

kingdoms of the world are prophesied on to give their Kingdoms and strength from *themselves* to the *false Church*. And for *Councils* and *Synods*, they are such as have erred in *other* things, and why not in *this*? It being their great *Interest* to establish themselves, &c. by the Magistrate's power.

Whatsoever is not of faith is sin: So as all who are compelled in things of *Worship* to do anything of which they are not *persuaded*, do sin.

Gospel-sins, or sins against an *higher law* or *light* than that of *Nature* and *Reason*, (which is the only sphere for Civil Government to move in) is to be *judged* and *punished* by a *law* and *light* proportionable, and more *spiritual* than any power of *Magistracy*; as the Spirit of God going out in *Gospel-Judgment, Admonition, Rejection, Excommunication, &c.*

The danger and hazard of *Persecution* of the *members* of Christ, which is a sin bringing much *judgment*, because judged and punished by such a *light* and *law*, viz. by *Synods* and *Councils* of men who

Rev. 17.17.
Rom. 14.
23.

are not infallible in their *decrees* and *judgments of truth and heresy*.

By *force* and *compulsion*, men who are *weak* in the *faith* are made *hypocrites*, in their *outward man* conforming to the *laws* of men in *fear* and *bondage*.

All such *power of compulsion* in *States* and *Kingdoms* principled with any *light* and *liberty*, except *Spain, France, &c.*, shall destroy the true Interests of all such *States* and *Kingdoms* oppressing all *Societies* and *fellowships* of men, as to *spiritual things*, though never so peaceably affected, as *men* and *subjects*.

A Mystery ; or the Christian following the Appearances of God through all created Things.

THAT which is the *pure, spiritual, comprehensive principle* of a *Christian*, is this :—

That all outward *administrations*, whether as to *Religion*, or to *natural, civil, and moral things*, are only the *visible appearances* of

God, as to the world, or in this creation; or the *clothing* of God, being such *forms* and *dispensations* as God puts on amongst *men* to appear to them in: this is the garment the Son of God was *clothed with* down to the feet, or Rev. 1. 13. to his lowest appearance. And God doth not *fix* himself upon any one *form* or outward *dispensation*, but at his own *will* and *pleasure* comes forth in such and such an *administration*, and goes out of *it*, and leaves it, and takes up *another*. And this is clear in all God's proceedings with the world, both in the *Jewish* Church and State; and *Christians* now. And when God is gone out, and hath left such or such an *administration*, of what kind soever it is, be it *religious*, *moral*, or *civil*; such an *administration* is a *desolate house*, a *temple* whose *veil* is rent, a *sun* whose *light* is darkened; and to *worship* it then, is to *worship* an *Idol*, an *Image*, a *form*, without God, or any *manifestation* of God in it, save to *him*, who (as *Paul* saith) *knows an Idol to be nothing*. Heb. 12. 26, 27. 1 Cor. 8. 4.

The *pure, spiritual, comprehensive* Christian, is one who grows up with God from *administration* to *administration*, and so walks with God in all his *removes* and *spiritual increasings* and *flowings*; and such are *weak* and in the *flesh* who tarry *behind*, worshipping that *form* or *administration* out of which God is departed.

A Postscript to Master Gataker, Author of a Book called Shadows without Substance, written against me.

SIR,

THE reasons why I did not answer you were these: I mean your last Book, called *Shadows without Substance, &c.*

I found that *Replies* and *Rejoinders* did exceedingly confound and perplex the *plainness* and *simplicity*, and *glory* of *Truth*, and had much of *self*, and *passion*, and *recrimination*; which I am confident the Lord will shew you in much of what you have written. For I am

assured that God will reveal and convince you *powerfully* and *mightily* in many passages which *yourself* wrote, and not the *Spirit* of God. Lay your hand upon your heart, and consider sadly, if the *advantage* of the *times*, the *glory of reputation*, the *passion of man* in you, and the *multitude of years*, and *fame of learning* (not willing to be *convinced* by *days* or *months*) did not write most of your last Book.

What you wrote in the *sincerity* of *Spirit*, and in that *measure* of *Truth* you received, I rejoice in; and what you wrote in the *artifice* of your *parts*, your *wit*, and your other *human advantages*, or *devices* of *flesh* and *blood*, whereby you laid on *colours* to make your own *Arguments* fair and comely to a man judging no higher than *Reason*, or in your own *measure* of *Truth*, and whereby you laid on your *darker* and more *shadowish* stuff upon *me* your *adversary*, rendering me to the Reader, both in your *Title-page*, and throughout your *Book*, as one that denied the *Apostles' Doctrine*, and *Christ's*,

because I denied your *conclusions* and *deductions* to be that very *Doctrine*, and the mind of those very *Scriptures* of Christ and the Apostles. This, I say, must pass under the *fiery trial*, and you must suffer *loss*, so as by *fire*.

Surely, to deny what Master *Gataker*, or some *Synods* of *men* say, is not to deny what *Christ* and the *Apostles* say, unless the *Spirit* of God *reveal* in *them one* and the same *Truth*, and that they all speak by *one* and the same *Spirit*, in *one* and the same *language*.

Nor did I see that you in all your *Writings* had done anything against the *truth* declared by *me* ; but had only defended *yourself*, and your own *measure* of *truth*, with *rejection* and *reproaches* of *mine* ; and all this in the *form* only of *argumentation* and *confutation*, not in the *power* : so as I did *rest* without *replying*, knowing that the *substance* of what *truth* I had *written* was as I had received then ; and would *abide*, because he who is the *pattern* of all *truth*, Jesus Christ, *abides the same*, yes-

terday, and to-day, and for ever. And for any *expressions* of mine, or *form* of *words* which may make *truth* appear to some not *one* and the *same* : I only can as yet *speak truth* in the *language* given me : when I can speak more *tongues*, or the *languages* of several *Christians*, of which the *gifts* of *tongues* were a sign, then *I* and *you* shall be better understood by *ourselves* and *others*.

Sir, I have spoken one *particular* more *clearly*, which you and some others spake on in my *Book*. And thus I take my leave of *you*, desiring to *love* any *appearance* of God in *you*, and to forgive any *infirmities* in *you*, which are of *man* ; as I desire *myself* to be *loved* or *forgiven* of *others*.

And truly I do not *expound* that of *contending earnestly for the Truth* to be in *reproaches* and *passions*, in *Replies* and *Rejoinders*, and many *Books* ; but in *Spirit*, and *spiritual* affection, and pure *manifestation* of the same *Truth*.

Sir, your Friend,

JOHN SALTMARSH.

A pretended Heresy.

In a
Book
called
*Heli
broke
loose.*

P. 84.

THAT which is *pretended*, or at least *believed* by some to be *Heresy* in my *Book of Grace*, is this; which I desire to explain more fully, that it may appear more clearly to be *Truth*:

That Christ hath believed perfectly, repented perfectly, mortified sin perfectly for us.

First. That Christ hath *done all* for us, is *truth*: he hath *fulfilled all righteousness*, both that *righteousness* which is of the *Law*, and that which is of the *Gospel*, in *graces, &c.* and upon this account *he is made unto us righteousness, &c.*

Secondly. *Faith, repentance, mortification*, were all in Christ *originally, primarily*, as in their *nature, their fountain, their root or seed*; and therefore he is said to give *repentance to Israel*; and he is *the author and finisher of our faith*; and it is called *the faith of the Son of God*; and *of his fulness have all we received, and grace for grace*; for every *grace in him, a grace in us.*

And to say *Christ* hath done all these for us, first in *himself*, and then in *us* through *himself*, I hope is such an *Heresy* as we all believe. It may be, my want of clearer explanation made it be taken for *Heresy*; which I hope will now be judged more candidly to be a *Truth*.

Nor can this (*That Christ hath all graces and perfection in himself*) prove that we stand in need of none in us, no *Faith* nor *Repentance* in us, nor *mortification of sin* in us, no more than *Paul's* Doctrine of *Grace* and *Faith*, and the *Christian* to be under *Grace*, destroy the *Law*, or make void *Faith*, or cause men to *sin that Grace may abound*.

I never yet denied the *Graces* and *Fruits* of the *Spirit* of God, which appear in *Faith*, *Repentance*, *new Obedience*, *Mortification of sin*, as may be seen in all *things* I have written. It may be I may speak *Truth* in such a *notion* or *conception*, or *measure* of *light* as I have received it in, and not in *another's*. The *Christian*, as the *English* or *French*, can only speak in his *own Tongue* or *Lang-*

guage, till the *Lord be one, and his name one amongst us*: and in the mean time, let us judge *Heresy* by the *Truth in Scripture*, and in the *Spirit*; not as it *seems* to us so, or appears so, perhaps not for want of *true light* in what is written but *more light* to what is already written, to make it more clearly appear *true light*.

To Master Knolls, the Author of a Book, called The shining of a flaming Fire, &c. written against me, as to the point of Baptism.

DEAR BROTHER,

IHAVE been long *silent*, not because what you wrote had prevailed in *me* to believe the *Ordinance of Baptism* by water, so practised, of that *necessity*, or of that *pure* and *Apostolic* practice in *these* times, since the *outward Court* given to the *Gentiles* hath been *trodden down*, and the *gifts of Spirit*, which was the *glory and life* of those *visible administrations* then, now taken away. But I was

not very *hasty*, because I know it is not man that *teacheth Truth*, John 6. 45. but God; *Ye shall be all taught of God*. There are *three* things I propound to *you*, with many *other*.

1. That all that *baptize* now by the power of *teaching*, (*Go teach and baptize*) do *teach* in the same *gift* the *disciples* that *baptized* formerly did *teach*; that is, as the *oracles of God*, in the pure manifestation of the *Spirit of God*, else that Command, *Go teach and baptize*, belongs not to *disciples* o less *pure*, less *certain*, and less *infallible teaching*, as all *disciples* now in *mystical Babylon*; or the *flesh*, are; but to *disciples* of the *first anointing*, or *first fruits* of the *Spirit*, such as the *Apostles* were, and such as *Philip* and *Ananias*, and the *brethren* with *Peter*, &c.

2. That the *Baptism of water* is *Christ's Baptism*, or his *administration*; but it is *John's* and his *Ministry*: *I come baptizing with water*; but *he shall baptize you with the Holy Ghost*: And therefore *Christ* never gave it to his *disciples* in their first *Commission* to *preach* to the *Jews*, nor *bap-*

Mat. 10. *tized he any himself, that can be found*; nor doth it appear that this in *Matth. 28*, is meant of *baptizing by water*, but by the *Spirit*, or *baptism of gifts*, which *Christ baptized* with in their *administration*, saying, *Lo, I am with you, or in you, &c.*

3. That the *disciples* of *Christ baptized* only by water, as in *John's Ministry*, though into *Christ*, as all *legal administrations* were, *viz.* to *Christ*; and did it partly in honour to *John's Ministry*, (for, *a greater prophet than John hath not risen*) and to the *believer's weakness*; as in that,

1 Cor. 1. *To the weak, I was weak: To them under the Law, as under the Law, &c.* yet, saith he, *I was not sent to baptize*: It was no part of his *Commission*, but of his *spiritual liberty*, and to *edification* of the *weak*: for he *circumcised*.

And there is another thing which hath caused much mistake and *confidence* in this point of *Baptism by water*, and that is, The not distinguishing the *doctrine of Baptisms*,

Rom. 6. Col. 2. but *interpreting the words of Baptism* used in the *Epistles*, which appear to be words of *mystery*,

and spiritual *immersion*, as to the mysteries of God, and of being made by one *Spirit* one with *Christ*, one in his *death*, buried with him by *Baptism*, &c. to be of a mere *literal, elementary* signification, and to be meant of *water* only, and from this, *pressing* it as *necessary*, &c.

And further, there is no little mistake of that in the *Hebrews*, where the *doctrine of Baptisms* is reckoned amongst the *first principles* of the *doctrine of Christ*; whereas those *first principles* are reckoned in the *Hebrews*, not as if Heb. 6. all of them were things to be for ever the *principles* of every *Christian*, but of the *doctrine* of Christ in some of those things, as to that *age*; those things being first brought forth in that *ministration* of Christ then: for if it were otherwise, and all they of *necessity* as the *first principles*, then where is the other *Baptism of gifts* there mentioned in the *Word*? For the word is *Baptisms*, not *Baptism*. And further, the Apostle rather calls *Christians* up *higher*, more into *Spirit*: Wherefore leaving, saith he, the *doctrine* of Christ,

Bαπτισ-
μῶν διδα-
χῆς.

Heb. 6. 1. *let us go on to perfection*, or to that which is *perfect*; which is Christ *himself*. As if he should say, Let us be no more *weak Christians*, but such as seek *higher* and *more excellent* things.

I refer you to the *Doctrine of Baptisms* here in my *Book*, where I have not *controversially* written, but in *meekness*, and *plain distinction* of *things*.

Nor am I against *Baptism by water*, if administered according to the *measure of light* ye are under, and not in an *Apostolical necessity* and *pressure*, and as a *dividing Ordinance* to the *unity of the Spirit* of God in *Christians*.

Dear Sir, I *love* and *tender* those *true appearances* of God that are in *you*, and rejoice with you in beholding that *glory* by which we are all *changed from glory to glory*, &c. and am, your Friend and Brother in the Lord,

JOHN SALTMARSH.

F I N I S.



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Sparkles of Glory
or some Beams of the
Morning Star

By JOHN SALTMARSH